CHRISTS CHECKE TO S. Peter for his curious question, out of those words in Saint John:

Quid ad te?

Begun in Paules Church on S:

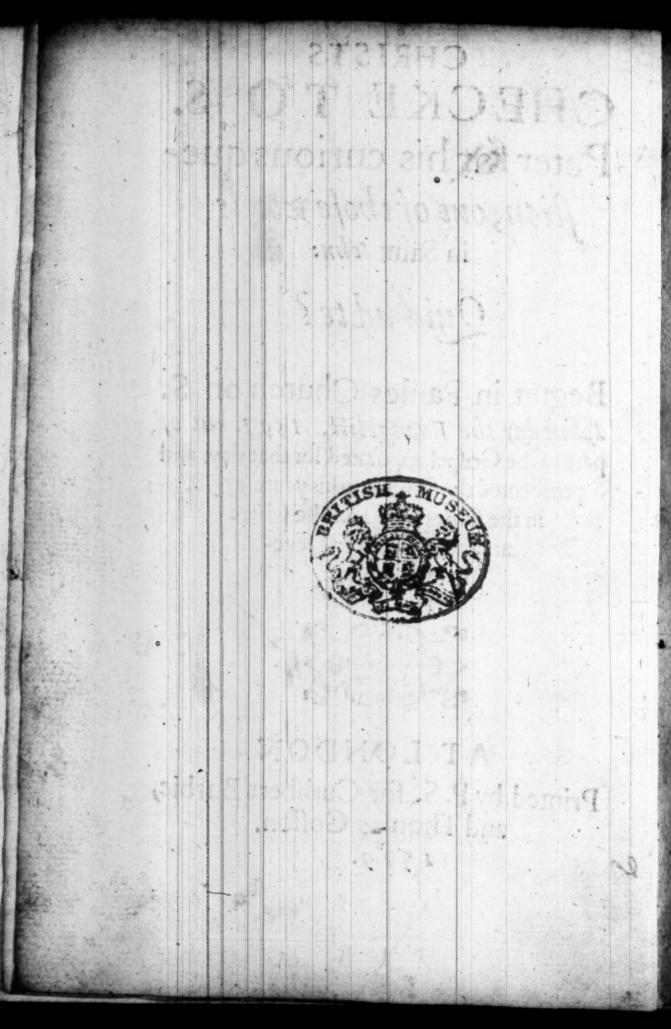
Ighns day the Euangelist. 1597. out of
part of the Gospel appointed for that day, and
prosecuted the same day this yeare 1598.
in the same place, and else where
at other times in sixe seueral Sermons.



AT LONDON

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1599.





To the Honourable, the Right Reverend father in God, Richard, by Godhis providence Lord Bishop of London, a careful and most faithfull guardiant of his Church, L.B. most humbly wisheth, in this life all the graces of Gods spirite, and in the life to come the glorie of his kingdome.

Hose two daughters of Laban, aGe.29,16
Rahel, and Leah by which the b fa-boreg. in thers shadow forth the lines actine Ezech.
and contemplatine, me thinks may be taken for a linely resemblance of the worlds two ages, the olde world, and this we line in.
For as Leah the elder of those two sisters, was bleare-eved for the sight, but fruitful! in her dGe.19.31 wombe, so was the olde world something dimme sighted: she saw the starre of Iacob, but it was a farre off with Balaam: yet was shee fruitfull to the God of Iacob, she brought him

The Epistle

forth great plentie of good woorkes, then men were finft as Noewas, and walked with God, & fGen,6,9 as Henoch. Eye hence it is that among It the gGe.5, 22 Gentiles who knew not him which is h Minerua h Iuft. lipfi. vera, the i eternall wisedome of God his father, polis.lib. 3 and which had not received, nay, which had not cap I 1 I.Cor. T k heard of the holye Ghost, yet for external ver-24 tues they lined so well, as that with 1 Socrates k.Act. 19.2 they have left unto posteritie Christiana sancti-1 Calius tatis imaginem quanda, such worthy presidents Rhod ansis quar .lib. of vprightnesse and instice, as we that are Chri-16. cap. 12 stians, may vouch safe them imitation. And as Rahel the yonger was m well eyed, verie beautimGen.29 ful, yet " barren in her wombe, and brought nGe,29,31 forth no children: sois this latter age, quickesighted exceeding full of knowledge (for a great light is orisentous which sate in darknes) but oMatt .4 (alas her womb is barren she wants at her knees those bleffed twinnes P of holinesse, unto God PLuk,1,75 and righteousnesse towards men. I need not accuse ber, the Poet long since toldit, that atas Q Horatius parentu, was pelorauis, in the grace of obediece, car.lib.3 our fathers were left farre behinde their anceode,6 tors, as Peter was of John when they ranne to I I.COT. 9 Christs Sepulchre; but I may well adde, tulit nos stere. 7, 26 nequiores illis, that if the Iewes in Iosiahs daies, do offend in small trespasses, their children will be apt to heape greater transgressions.

Dedicatorie.

Of which general dissolution and defect of true holinesse, the lest cause is not that vaine idle Currofitye, which at this day the worlde fo much affects in knowledge. For the dinell that Mat. 13 ennious man which " would not have the seede 39 prosper, vsed this as his first enginto bring man 25 to disobedience; when he told Eue, that her eies Gould be wonderfully opened, and that by know- aGen. 3.5 ing all things, at least she should be God-like, & 6 b offerendo prohibitum, & auferendo con- bBernard. cessum, dum pomum porrigit paradisum sur- de gradib. ripit, brought her to an enill match, to change humilitatis. Paradise for an apple. And soenen to this day he assaults us her ofspring, For as the sunne in ceccle. 23 the firmament by his influence in the beames, 19 transfuseth to the earth both his clight and dPfa.19,6 heate: so hath this bright sunne, the funne of e Mala.4.2 righteousnesse Christ lesus, both his worde 10; to enlighten vs, and & his spirit to inflame gluk. 24 us: and therefore as the windowes of Salomons 32 rich Temple h which were exceeding spacious h 1.Kin. 6.4 and large without, every one turnes his soules eyes to receine his chearefulllight, with il- i Pla.13,3 lumina meos oculos, Lord giue me understanding: but as the flower which from that planet hath his proper name, (God knoweth-)there are but few which ope their sinful hearts, to en: tertainethe warme heate of his blessed spirite, with

The Epistle.

kPf.119,5 with k veinam sic viæ dirigantur meæ. O that my maies might once be made direct. Which cus stom in the ministry tendeth no waies possibly to edification, it ingenders needelesse questions, but m Math. gets not linely faith. For as in Christs time, m 23 23. the Scribes and Pharifies, whilst they tithed minte, cummin, and anisseede, passed ouer mercy and indgement, weightie points in the law: so aHierom. in epift de also in latter times adum nugastenemus, & oduob filiis. pinionum riuulos confectamur, ipfum veritatis fontem amittimus, many whilst they have spent not their houres by the glasse, but the yeares of their lines in questions of ceremonie, and but matters of circumstance, have omitted that, which Salomon once faid shuld be both the sum dEccl 12, and substance of a preacher, d to bidde the people feare God, and keepe his commandements. And for the multitude, the children of the church, bow much this infirmitie preiudiceth their hearing that they follow nice scruples neglecting greater duties, that one example of the Ephesie Act. 19, ans may admonish us e amongst whom it is said, 20. the worde of the Lord did grow mightilie, and · through Pauls industrious preaching at length did much prevaile, that not till the bookes of [AR 19. 19. curious arts were burnt, and they which professed them had left those studies. If then this curiositie bee thus obnoctions buth to the prophets and

Dedicarorie.

and the people, that counsell of Issusthe some of Syrack is requisit for these our dayes, 8where he gEccl. 3,22 bids us not seeke out things which are too hard 33 and hie for us, but looke what God in his lawe hath commanded us, and thinke on that with reverence to performe it. For advancement of which rule ginen by the wise man, having of late time fallen into a reproofe of that sin, by occasion of a scripture which I hadled in Powles church, which was part of the gospel appoynted for that day, I have conceived hope through the mercy of our God, that by publishing the see xhortations, to which by some I have beene requested, he that hath all mens hearts in his handes, and windes them at his pleasure, as the rivers in the south, will so turne and guide the hearts of his people, that from hence foorth they shall not with Martha in the gospel, cumber themselves with Luk 10, 40 thing s lesse necessarie, but with Mary choose the best part, that one thing which is requisite. In which my endeuors to accomplish this desire by the blessing of god upon these few short sermons, (which I send foorth as harbingers to make way for others that I intend as motives in the like kinde of moralitie) I have thought it my dutie in al humble lowlinesse, and obsequious renerence, to offer these the first fruits of my slender labours, as the churches due to your honourable good

The Epistle Dedicatorie.

good Lordship, unto whom specially (next to that Right reverend and most gracious Lorde, my Lord of Canterburies grace, who for holinesse and learning, is our English (hurches glorie) I doubt not, but all of vs stande bounde in conscience to yeelde both entire obedience and reuerence. Wherfore not this onely, but my selfe for ener in all such services, I both submitte and commend to your Lordshippe; for whom I mill not cease to solicit God by prayer, that from this tabernacle, on which you maite inthis honourable citie (the kings seat, the kingdoms beautie) there never may depart the two complet tables of the blessed testament, nor the golden pot of the heavenlie manna, nor Aarons rod by your hands well mannaged. And thus in all dutie I humbly take my leave, from Clarkenwell the first of Iamuary. 1598.

Your honourable good Lordships most deuoted remembrancer in his praiers.

LAVRENCE BARKER.



Christes checke to Saint Peter for his curious question. Out of the 21. Chapter of S. Iohns Gospell, in the midst of the 22. Verse.

What is that to thee?

He five senses of our bodie, starres of this lesser worlde, which were ordayned for trustic intelligencers to the less in its sold found be as the bine spies of the cap 2. tribe of Dan, to discover vnto vs ycale-stribe, and affoords all blessings. For such so is that mountaine of our eternal happines, d Vbi nihil obest, nihil deest, nihil af-d nugus, sold vnspeakable contentment, where no evil thing is lurking, nor good thing lacking, nothing wanteth, nor nothing wasteth.

wasteth. And thus (though not by nature but by gratious woonder) did the sense of seeing in Peter, James & John, eMas. 17,4 giue them a sweete glimpse of heavens glorious kingdome, when betwixt Eleas and Moses on the mount with his Sun-bright countenance, and resplendentrobes, they saw Christ lesus as he was transfigured. And thus did the f As.9,15 sense of hearing in that f chosen vessell gEccl. 12,4 Paul, make the g quicke-discerning daughters of Musicke before times vnacquainted with fuch heavenly accets, hz.Cor. 12 hpartakers of that language which they speake in Paradise. But I know not how these officers of the mind, though employed in a seruice of such importance,

i Albertus Patauinus dom. I .in quadrag.

k Iulius Scaliger de Subs. Excer 37 Sest.3 2. 1Mas. 6.22

speake in Paradise. But I know not how these officers of the mind, though employed in a service of such importance, are everie one subject, (as in Albertus hath observed) to sive corruptions, as manie as themselves are. As (omitting the rest, to instance in the sight, kqui sentence in the sight, kqui sentence in the sight, kqui sentence in the soule goeth to rest bids vs first god-night) every one experimenteth it in the current of

his life that the two eies which I should

be

be windowes for this clayie tabernacle, to let in light y spirits coforter, ofttimes as false doors receive sin into the soule, for Vitiis in animum per oculos est via, ini- m Quintil, quitie through the eie lids can glide into the heart. This made David intreate God the builder of this frame, that he nP/.139.4 would shut vp, or o keepe close these off.119, o passages to his soule, least otherwise va- 37 nitie shoulde get entertainment. Hee knew belike that which I must speake, that this sence maketh default when the eye her o'eyavov, is either wandring abroade, or wanton at home, longeth forthings forbidden, or deuoureth all shee seeth, or else prieth too narrowlie into hidden fecrets.

By the first she failed in Dinah whose pGen.34,1 eyes were no house-doues, but must needes be gadding out of Succoth into Canaan. By the second shee erred euen in Dauid though so holie, whose eyes quell, 139 glauncing forth their beams on Beth. 2. Sam. 11 shebas fair beautie, made their reflexion 2,4 on his heart with hot burning lust. By

the third, shee offended in the first woman that possess her, who seeing the fruit of the forbidden tree, I louely to IGen. 3,6 the eye, and like to please the taste, longed till thee was fingering that interdicted fruit, and ceased not, till beleeuing the diuels 'non moriemini, tush woman EGem. 3.4. build on my word, yee shall neuer die u Ge.2.17 for it, Thee made vs all obnoxious to " morte morieris, till she had left a double death, as inheritance for her offpring. By the fourth the fight trespassed in * Achan, the sonne of Charmi, where xIofh7,21 meeting with fo rich an object as a Babilonish garmente, certaine shekels of filuer, and a wedge of gold, the fo tharpened the appetite of his dropfie-thirsting soule, that but that treasure, nothing could suffice her. By the fift and br Sam. 6.19. last way, she missed the men of Beth. shemesh, whose eyes shee made curious to search the holy arke, for whose least touch (though wel meaning) god e fearefully flue Vzza, and which the ve-

ry Leuits, though attendant on the

fanctuary,

c 2 Sam.

6,17

fanctuarie, a were straightlie charged a Nii.4.15 they shoulde not dare to handle it. And thus our two eyes (duo magna luminaria) the Sunne and Moone of b. Plasoin. this our mortall essence which should Times, beefor looking Glasses to our sinfull foule, in which they might contem-plate Gods workes of wonder, as false Glasses represent them with wanton phantasies, with voluptuous thoughts or couetous desires : and when with humble modestie and constant Meditations, they should guide vs as c the cMan,2,11 Starre did the wise men in the East, till wee come to Christ Iesus himselfe at Bethlehem, what with vanitie, and what with curiofitie they misleade our steppes (as Elisha d conducted the host d2. Kin. 6, of the Aramites into the middest of 19 Samaria) amongst our enemies. As this is true in the eye which is the myrrour of the bodie : so it is true in our vnderstanding, which is the estissueles eye of the soule, which when it Meraph. shoulde aduaunce it selfe to heavenlie meditation

scaleus Rh. antiq. lect. li.16 ca 18 gCicero de amucitia.

hWif.9,15

i Hugo de abusionib. claustri. meditation, beeing in the owne nature in the flesh, fut gemma in annulo, as a rich precious pearle in a ring of golde, and yet by sinne in the bodie sut capti. uain carcere, as a wretched prisoner in a loathsome caue, is surprised and kept under h by this earthly burden, & hindred (as the eies) with the selfe same fiue impediments. To let passe the rest, as not so neerly allied to Saint Peter in my text, for vaine curiofity in affecting knowledge, howe much it prejudiceth all fruitfull thoughts of Gods matchlesse glorie, and our endlesse blisse, it is vndoubtedly certaine, that our knowledge, which as a sparkle couered in the ashes, by holy meditations should be kindled to a fire, thogh with smoke, till at length by contemplation, it bee a cleare fire without smoke, hath no greater enemies then those two monsters, Otium & curiositatem, idlenesse, and curiofitie, of the which the first holdes the mind, lest shee blowe vppe that sparkle, and the other sleckes it, when

when the flame is greatest. Wherefore our Lord and bleffed Sauior Christ Iefus, who amongst those three kinds of desired good things, the k eternall, k Math. 6, which is the kingdome of heaven, the internall, which is the righteousnesse therof, and the externall, which are the things of this life, would have the first to be most affected; when hee found it indaungered in his beloued Apostle, by his vaine curiofitie in things of no moment, sharply encountreth him with this present checke, Quidid ad te?

Any farre fetcht coherence shal not neede for this scripture, being an euen tenour of a continued historie, recording a dialogue betwixte Christ and Saint Peter; in which when our fauiour had bidden Peter to follow him, hee protracting his obedience, and bufying himselfe otherwise, fella questioning with Christ, what service it would please him to command Saint John the beloued disciple, which question as vnseasonable for the time, and impertinent

tinent to the purpose, our Saujour reprodueth as beeing too curious, telling Peter that concerneth him not, Quid id adte? In which short but sharp reproofe that Christ frameth agaynst Peter, wee may naturallie for the text, and profitablie for this age, obserue these foure particulars: First the agent in this text, the person that speaketh it: and that is a soueraigne Lorde, commaunding dutie, and answered for the time, not with obedience but with questions. For if ye looke backe ye shal find in the first worde of this verse, that it is lesus that speaketh this, even the same which faid, Follow me, in the 19. verse. The seconde is the action, what this agent dooth, and that is a sharpe reproofe of Curiofitie; in which our Sauiour contenteth not him felfe to fay to Saint Peter, as he did to all the apostles but with more vehemencie repels his question. For when they asked him being at Ierusalem, Lord wilt thou at this time restore the kingdome un-

1.13.1,7

10

totfrael, hee answered, it concerneth you not, this is not for you to know, speaking definitiuely without interrogation: but here when S. Peter maketh his needles motion, our sauiour speaks earnestly with a sharpe reprehension, saying not, this is nothing to thee, but what is this to thee Peter, Quid hoc adte?

e le pat

The third thing is the subject of this reproofe in which Peter to Christ had bewrayed his curiofity: and if we looke as narrowly to his fact for the faults, as my begger did afterwards to his hands for an almes, wee shall easilie de serie in m 13.3.7 him three kinds of curiofitie. The first for his knowledge, the second for his care, and the third for his action. The first braunch of this sinne is his inordinate defire, to knowe more then that which god would reneale him; for form things there be " wherof God maketh in Aff. 1.7 referuation, and neuer discloseth them to the fonnes of men, of which it becommeth not the faints to be inqui-

litiue;

fitiue; and therefore our fauiour faith If I wilthat he tarry, what is that to thee? The fecond branch is his care in things of no moment, neglecting in the mean feason dewties of importance: for what were the actions or passions of S. John, his going to the grave in peace or from the crosse, if it be compared with that obedience which the apostle did owe to our fauiour Christ Iesus? So that his maister might well saie, Quidid? what is that circumstance of Johns death to this substance of thy dewtie, that needles question to this necessarie office? Quid id ad terwhat standest thou about trifles, when I commande thee great things? The third branch is his busines in other mens affaires, forgetting the dutie that appertaineth himselse: for he inquireth not of himselfe, but asketh of Iohn; and therefore our fauiour faith not, Quid adrem, what is that to the purpole? but quid ad te? this is an other mans cause Peter, if it must needes bee that this question must bee answered

to some, it were more fitte that Iohn should demaund it, but as for thee Peter what does thou medling? Quid ad te? This concerneth not thee Peter.

And the leare the three parts of S. Peters curiofity, which may not vnaptlie bee better distinguished by those three words which the Grecians vieto inticle this sinne by. For first sometimes they terme it never as laidu va bootles dost labour, and this may well agree to the first part of S. Peters faulte in searching out Godswill which hee had not renealed, in which his attempt is thereforefrustrate. Sometimes they call this fine reguegyionia needles labour or paines belides the matter, and fo (God wottes) was S. Peters curiofities whilest he intended small things omitting greater! Another name they have when they call it wohumeaymoounny the busie bodies faulte, the medlers infirmitie. And this must needs agre e to faint Peters trespasse when questioning

ning of faint Iohn, hee forgotte himfelfe. These therefore are the subject in which the faulte was committed.

The fourth and last thing is the obiect of this action, the person on whom Christ fasteneth this rebuke; and that was faint Peters, one that alway before was sparing in his question, that feared to demand ought when others presumed to ask; yet him Christ reproducth with his Quid adte?

Of these fowre parcels of this reprehension, the agente, the action, the objecte and the subjecte, in order as they lye, and in measure for the time.

And first for the agent.

The partie which vttereth this demerited reproofe, is no meaner then Gods fonne the worlds faujour Christ Iefus, o who taking Peter from the nettes a poore fisher in the sea, to make him in the Church a fisher for mens soules, P had instructed him from heaven with his fathers fecrets, 910hna1,7 and had 9 mightilie confirmed him in

Math.4, 19.20.

pMat. 16, 17.

the

working in his fight strange signes and wonders. Of him therefore as a grafte of his fathers planting, which rlohn 15, hee had hedged in, digged rounde, stake 13,9 and trimmed with such industrie I say (not hee expected grapes and gathe-tesay 5,2 red bitter clusters) but hee looked for mar. 11 pleasante fruite, and (alas) founde 13 nought but leaues on it.

For after those * three yeares of *Mat. 3,17
Peters following Christ, from his baptisme in Iordan, to his * passion at Ieyloh.18,15
rusalem, our sauiour would now trye
howe his scholler had profited, what
progresse he had made in his maisters
schoole, if hee had raken out his lesson
from knowledge to obedience, and
therefore in this place he salutes S.Peter, * not with * Qui aures habet audiat*
ter, * not with * Qui aures habet audiat*
ter, * not with * Qui aures habet audiat*
ynto me, I * am the * Rabbi* of the Iews,
and the b doctour of the gentils; but b * Luk. 2, 3, 2
and the b doctour of the gentils; but b * Luk. 2, 3, 2
and the b doctour of the gentils; but b * Luk. 2, 3, 2
and the b doctour of the gentils; but b * Luk. 2, 3, 3
be

be my Disciple must vie his feete, and with his croffe must follow me; sequere

me, faith our Saujour.

And how proued SaintPeter, was he cunning in his lesson? When his master called him did hee straight way followe him? No (God knoweth) a raw scholler, not readie yet in this poynte: hee yeeldeth not due obedience, but first pawieth, and then questioneth. First he pawfeth for a while, and looketh backe amongst his fellowes, before he fetteth one foote forth to follow Christ on forward.

25

And why so S. Peter? knewest thou dGene. 19, not the daunger, d for Lots lingring wife if thee turne but backe to Sodom, e Luk, 9,62 or e for him that looketh homewarde, if his hand be at the plough once, how the one was turned into a senselesse pillar of falte; and the other prooued vnfitte to bee one of Gods kingdome? Fearest thou not the same Lord, whose armorie is still stored with dreadfull ordinance to execute his vengeaunce, and

and hath his angels as well in the dayes
of the Gospell, to strike-dead proude 6-18,21,23

Herod for his presumptuous arrogancie, as hee had in the time of the lawe
and the Prophetes, to 5 slay cruell g 1 Cor. 10,

Pharaoh, for his disobedience, or to hill h 2 King.
So many thousands in the Assirian host? 19,35

Howe darest thou then Peter make
stande, yea but a breathing while? when
Christ called thee forwarde, how durst
thou looke backward?

None but flesh and blood can stande up to pleade for him, reason onelie but not grace must make his Apologie. It is an easie thing to bee a Censor, it is soone sayde, why diddest thou it; but tu si hic esses aliter sentires, not one amongst a thousande of vs, but would do as saint Peter did.

When it commeth once to paname damni, or panam sensus, that a man it. Mar. 8, muste denie himselse, and take vppe a 34.

Crosse too; that hee muste forgoe ought, or endure ought for the testimonie of Christ Iesus, k Iste sermo k 10hn 6,60.

B 4

durus est, as the Disciples sayde of another thing, this is a shrewd Text, it will winne but fewe hearers. For the former of these two which is pana damni, to part with oughte for Gods cause, manie can bee content, because that is one end of his blessings, that 1P/al. 105 wee maie keepe his Statutes, and obserue his Lawes) to serue God for wages as " the Dinell fayde that Iob did, they will owne the Lorde for theirs, if they maie indent vppon conditions, in fuch wordes as " Iacob did vtter n Sene. 28 as a vowe, if hee will finde them breade to eate, and cloathes to put on, iffrom time to time hee will furnish them with necessaries: but if it come once to a parting blowe betweene vs and our riches, that obecause the Gateis narrowe where we must follow Christ

fore cast away the earthlie loade that

burdeneth vs, then with Demas fare-

well Christ, yee must walke alone sir,

WE

OMat. 7.14

34

m lob.1,9

p Mass, II P that Rouped lowe, wee must there-29 qHeb. 12,1

k 2, Tim. 4 IO

moe will not leaue the worldes treasure,
no not for the worlds redeemer, if
none but these muste bee Articles of
Christes calling and our comming, the
greatest parte with the young man
spoken of in the Gospell, with sadde
hearts and drouping heades will turne sadde hearts and looke backewards.

And for the latter of these two (which is pæna sensus, enduring ought, or suffering in the quarrell of the highest) if with Haman wee might bee caltered. Hes. 5,3 led to Hesters iunkets, "or with Christ u Iohn. 2,2 himself to the marriage at Cana, O that were excellent, that woulde right sitte our natures, to the banquet of a Queen, or the wedding of a bride, what messenger could call vs but we would straight-way sollow him?

But if we bee offered at Gods hand xpfa.75,8 not the redde Wine of promotion, but the bloodie cuppe of Christes bitter y Mass.26, passion, such a reast as S. Paul was in-39 uited to for his welcome, the with the aMass.20, sonnes of Zebedee, wee had rather 20

bee

bMatth. 13 bee in his Kingdome, wee b will prefently complaine that the Sunne of trit bulation, scorcheth too hote in those holie climates, it will make vs giue againe as men offended at it. The same cause wrought in Peter his delaying turnebacke, and made him pawie, when our faujour called him. For at the fea of Galilie when Christ allotted him, with fequere me to an honourable Apostleshippe, to be a d woorthie leamirab (crip. der of his militarie forces, e a Bellweather of his flocke, the sheepe of his pasture, then adew all fishnettes, presentlie hee followed him: but if at the Sea gof Tiberias the same Christ appoynt him, with Followe mee againe

epiff.59 £ Mai. 4.20

€ Mat. 4,18

lib . 3 , cap . 7 E Aug. 10. 2

d Aug de

2 Iohn. 2 1,7 h Iohn 21,

> to a painefull Martyrshippe, h where hee shall not gyrde himselfe, but giue others leave to doe it, where hee shall not goe at libertie, but bee ledde to greeuous tormentes, when his bodye

shall bee gyrded with Coardes and Chaynes in, and his handes and feete shall beefastened to a Crosse, it is no

mar-

maruaile if heelinger, it is no strange thing if hee turne backe. And this maie reason alledge, but it is but carnall wisedome, for Peters sirst default in his lesson of obdience: to witte, when Christ called him, howe durst heestande to looke backe? Because it was a charge of so hotte a service.

And this because it pleased Christ in con 1,24 Gods eternall wisedome, gracious lie to passe ouer with so gentle silence, let not vs be too streight in our animad-

uersions.

But & cunctationem & curiositatem importat hac quastio, as k one hath ob-k villant served vppon his woordes in this Gos-centius de pell: Saint Peter beeing posed in his Lesson of obedience, was founde tardie in his aunswere, not onelye for delayes, but also for his vaine and fruit-lesse curiositie. For had hee but looked backe, and then estsoones sollowed, some pretence of excuse might have beene made for his loytering, as his was which sayde, I 1 Lui, 9,61 will

will followe thee Maister, but sitst let mee bidde them sarewell that are at home: so mighte Peter have sayde, Maister I will followe thee, but first give mee leave a while to bidde sesh and blood adve. Such olde friendes as wee are, like m Ionathan and David, can not without weeping so suddenlie be parted.

m 1,50%, 20,41

> But this was not all, hee that for three yeares had beene a daylie audi-

ni, Kin. 10, tour, not of Salomon n for Wisedome

o Manh, 12 the worldes renowned woonder, obut

of Christ himselfe farre greater then

uens dewe distilling from his lippes, filled his hearers harts with deepest admiration, fell not yet to action, but was still in speculation, yeelded not obediece to that which he had heard, but stil was questioning to attein more knowledge,

more good maister, resolue mee in this point, I have something yet to aske you. And this itching humour of desi-

with Quid bic? quid faciet? one thing

ring

ring further knowledge, withour putting in practife his former leffos, our Saufor reproues here in his bleffed Apostle, saying, Quid ad te Petre?

It was true amongst the pagans in their humane philosophie, q which the q cornelius darke writing chronicler hath noted in Tacinus, their histories, that multi erant qui doctrinà ore tenus exerciti, animum tamen bonis artib.non induerant, that there were many which were wel feen in their liberal arts, yet not so excellent in their 32.81.41 moral vertues. It is as true, nay it is too r Anselmus true, which a reuerend father & an ho- de lib arb. norable prelate of this kingdom once us.8. said, nititur homo totis virib. &c. Man mightily laboreth for his foules vnderstanding to haue it inlightned with the godheads brightnes, but for the will & affections to have them well ordered by the guidance and gouernment of the same bleffed Deitie, but fewe regarde it, there is scarce anie that respect it. Belike men haue placed theyr knowledge (as one fayde) on

too

too good grounds) in codice non in corde, in ore non in more, Men are full of booke learning, not breast-learning, they haue appointed wisedoms residence in their mouthes, not in their manners. In deede it is so in all ages, and both fexes, mankinde couets skilfulnesse, but it seekes not righteousnesse. Let men else take a viewe of that vniust Pilate, who asked of Christe Iesus judge of quicke and deade, yet arrayned at his

sich. 18.38 barre as a malefactour, Duidest que-Joveritas? I praie thee what is truth, what is that trueth thou talkest on? yet

neuer had incention to defende or hold the same truth. of a to onot a thin, biel

And let women see their faces in those Ephesian Glasses where manie of theyr fexe were simple and loaden with much sinne, yet alwayes learning, inquisitive for more knowledge. Then of both fexes and the greatest number, the Philosopher sayde long u Seneca ad fince that which wee finde at this in-Stant, " Plus vita quam schola discimus, though

I ucillum spift. 19

though weepractife not the olde lefsons, yet wee woulde faine take foorth newe; though wee exercise not our obedience, yet wee desire to encrease our knowledge, howe soeuer that conuince vs of vaine curiofitie. But was this true in Peter? had hee fuch inclination? Yea it is too apparant, Christ hath detected his infirmitie. It had beene enough for the heathen Philosophers, much more then inough for Pilate amongst the Iewes, and too too too much for the women of Ephefus which were Christians, alwayes to have beene learners and neuer followers; and yet in the same crime was bleffed Peter guiltie, who had of ten beene taught * by the Oracle xIohn.19,3 from heaven, whose y lippes were y 1/a.45,7 full of grace, who was bleffed for euer , and yet beeing called did not followe Christ lefus, which hadde beene the inuring of his former lesson, sequere: but still sought more knowledge, was asking more questions, and

and this is that which our Saujour reprehendes in this question, saying,

Quid ad te?

And well woorthie of reproofe was this disordered appetite of seeking wisedome without due obedience, which Christ founde in Saint Peter his bleffed Apostle. For there is nothing in the worlde which may bee tearmed good, but the Philosophers have comprised it in those three woordes, honestum, vtile & incundum, the pleasurable, the profitable, and the honourable good: nor there is none of these three, but they are concurrent in that true wisedome which breedeth immortalitie. As (not to waste your time, not wearie your handes in turning leafe by leafe for the seuerall proofes) see them all knitte togither in one verse, by lefus the sonne of Siracke in his Wif.8,18 Booke 4 of Wisedome, where you shall finde that first in wisdomes friendshippe there is exceeding pleasure, and that is the first kinde of good thinges,

Z. Cic.de offic.lib . 2

the pleasing good, the delightfull: fecondly, that in her workes are infinite riches, and I know you will all fay, that those are goods profitable: and in the last place, that in her exercise, there is endlesse glorie; and, then that (I pray you) what is more honest or honorable? But though these be incident to that true substantial wisdome, which consists on not in receiving, but 6 Deut.4.6. keeping the ordinances of Iehouah, that it is both pleasant (for nothing Eccl. 23.27. is more sweete then to take heed to Gods testimonies) and wondrous profitable, (for d godlinesse is great d 1.Tim.6.6. riches) and to make up the third, that it is passing honourable (for it is ono e Eccl. 13.28. small glorie to follow the Lord:) yet in this learning of Saint Peters, which wanted practife, and was f not found fr. Tim. 6.19 wisdome, but a desire of knowledge, without performance of fuch duties as were taught him: there were none.

of these good things, neither pleafure, profite, nor honour: it was neither pleasing vnto Christ, nor profitable to himselfe, nor gracious to the world, which might take notice of it: and therefore no marnell, being thus voyd of all goodnesse, if his master found fault with it, whe he faid to him, Quidadte?

For the first of these three (to point

them all out briefly) that Peters que-

stion did deserve a checke, as a thing not well-pleasing vnto Christ himselfe, I presume that few words wil serue to enince it. For what is the end of all precepts in moralitie, but to

draw vs on to performance of some dutie? What is the perfection of

mans imperfect nature, but to put in

execution, what our selues have inuented, or others haucaduised vs?

Nay, what is the maine drift of our

first creation, by which God hath plan-

g Cie.de

h Iulines Scaliger de Subt.excer. 256.

planted vs in these lower regions? Surely this, as the strong-boned oxe i cic. defiseemeth fashioned for the plough, & nib. 2. the horse to have bene made against k Pro.21. the day of battell, as the light aire- last verse. kindled sparke is destined to flie vp- 1106.5.7. ward: so first was man ordained for these two purposes, " ad intelligen- m calius dum, & agendum, to see Gods works, Rhod. ani. and to do his will. If Peter then will cap. 17. still be knowing, and neuer doing, but leaue the practise vnperfourmed, his nature vnperfected, his creation frustrated, which way is it possible that this should please his master, who requireth 'as wel action, n lam 1 22.
as contemplation? If the heathen man could say, o Non paranda est no- o cic.de bis, sed suenda sapientia, our office finib.t. stands not altogether in attaining learning, but a great part of it in the vse and fruition of wisedome; how should Peter doe his office, C 2 or

or how should Christ accept it, since yet he was questioning, and fell not to obedience?

p Bernard in Cantica.

That sweet father S. Bernard, if he had lived in his dayes, could have told Saint Peter p that the doctrine of the Gospell should accendere charitatem, non acuere curiositate, that those which will be disciples in Christs schoole, must be studets in charity, not listners to curiofity, must aswel learne to loue, g 1.6.6.63. as loue to learn, q for the words which Christ speaks are both spirit & life.

My fon (faith Salomon, ' Ierufalems royall Preacher) what? let thine eyes delight in beholding my wayes: no,

[Pro.23.26 but give me thy heart, let that follow me in my wayes: bestow on me (my sonne) I aske thee now a boone, do not lend me, but give me, not thine eyes but thy heart, not to looke on me, but to loue me; not to behold me, but to embrace me: giue me (good Peter) faith

faith Christ lesus our redeemer, not the hearing but the following, not the audience, but obedience: and can this be well pleasing, if he denie himeither?

Why, bleffed Peter, canst thou be ignorant, how God commaunded t Exod. 28. Maron, that honorable high Priest, to 30. put in the breast-plate of judgement, which he should weare on his heart, as well Vrim as Thummin, as well perfe-Ction, as light? Hast thou not read what charge Mofes gaue the Leuites, u Den. 31,26. as well to keepe the covenant of the Law in their hearts, least it should rife against them as a witnesse vnanswerable, as to lay up the booke in the fide of the Arke, there to keepe it fafe in the Tabernacle for ever? Doest thou not remember holy Dauids instruction, which he's gaue his successiour in the x 1. Chron. kingdome at his way-gate; Salomon my 28.9. sonne, know the God of thy fathers; there C3

there is halfe, but not all; and serue him with a perfect heart and a willing mind; there is the finishing of his counsell. Heardst thou not what thy master himselse did testifie, of holy

y Mal.3.1 John Baptist his ! fore running harbin-

ger, that he was not onely a AUX vos z loh.5.35. pairion, but huxros naioules bnot onely a lampe, whose weeke gaue light to others, but as well a fire, whose flame gaue warmth and heare, as it is also

a Ecc.48.1

b lob. 114 true in Elias his type? Nay (not to send thee so farre backe) seest thou nor thine owne Lord, the great shepheard of the world, the Archbishop of our soules (as thou thy selfe canst worthily intitle him how as a faithfull Pastor, he hath not onely a a voice with which hee maketh his poore e loh.10.4 flocke acquainted, but also hath

CI.Pet.2. laft.

dloh, 10.16

them? And(not to wander from thy selfe)

feete, as a good guide to go before

is it possible thou hast forgotten, what enénow in the last words Christspake only thrife, Pafce, Peter, feed my lambs well, (a worke I must needs say, that would require some knowledge) but thrife also importuned thee 8 with 8 loh.21.15. Ecquid Petresamas me ? What Peter? doest thou love me ? an action which implieth a diligent obedience. And if thou wilt yet be learning for the one, and make no practife of the other wil this fatisfic thy mafter ? will this be acceptableso Christ Iesus? No, no S.Peif thou ledelthim but thine eares, and givest him not thine heart, if thou makest all thy breast-plate of Vrim, & no I bumim, if thou layst up the law in the Ark, not in thy breast, & wilt know God s but not serve him; if thou wilt haue John Baptists light, & so shine like a glo-worme, & not labor for his hear that thou maist inflame as fire doth, C_4

is

if thou wilt imitate the shepheards voyce & not learne to tread the shepheards pace, alwayes be feeding, & nemer following; euer questioning, & nemer following; euer questioning, & nemer practising: this canot please Christ it must needs make him checke thee; & for thy endlesse curiositie, omitting due obedience, chastise thee with this necessary reproofe in my text, saying, Quid ad testhis besits not thee Peter.

Thus Peters demand hath no fauor with his master, it sounds nothing well in the eares of Christ Iesus, he loueth not to see his scholers proue alwayes questionists, and neuer sue forth their grace ad practic and unstable that they shold alwayes be auditors, and neuer actors, this is a condition that little doth content him. Peter therefore had need bethinke himself in the second place, since his question is not gracious with him to whom he makes it, if it will be commodious to himself that propounds it.

Is it therefore profitable for Peter to be inquisitive, without yeelding obedience to Christs former precepts? or is it not rather hurtfull? doth it not prejudice his safetie, to thirst thus after knowledge with neglect of duty? Surely I feare it will prove so in both the branches.

2

For (touching the former) if there h Math. 5. be seruiceable vse in vnsauory salt, 13. which is good for nothing but to be troden vnder feete, then let Peter also hope for a gainefull haruest after this drie seede time of his vnseasonable questions: but if Plutareb could have Plutarebde told him, that in those two kinds of educand. good lives, the active and contemplative endeuors without knowledge are not more vnprosperous, then knowledge withour endeuours is vaine & friuolous, Peter must needs thinke the fame thing in cases of religion, that hopes Lingpietas sine morib. vana est imo nulla:pro-cap.6. fession

fession without devotion is a vanity, yea it is a nullity: pretended holinesse without intended godlinesse, is but like the apples which are said to be in Jury, which are faire and fresh coloured to their eyes which behold them, but vanish into soft aire if a man but touch them; such is their religion which are euer learning, and neuer practise, and such is seems state in this place, who hath his Quid bic, what shall solve do, but obeyeth not Christs Sequere, himselfe will not follow him.

l Greg. fisper Ewange, bom.

read but that one page which S. Grebom gorie thought not much to write in
this argumet. Quid prodess ogramatice;
and I wonder what it should profit the
greatest linguist in the world, which
without interpreter were able to negociate with straungers of all kingdoms, and men of all nations, yea
could

noi

could speake the tongues both of m 1. Cor. 13. men and Angels, andyet had no skill "1/419.18. in the language of Canaan, which is o Luke 2.13. gloria in excels, with divine notes of Halleluia, which could neither pray P Reul. 19.1. to God nor praise him? I feare me nothing. What aduatage were it to be an admirable rare Scribe, a skilfull ex- q Luke 10.34 pounder of the whole text of the Law, and yet not be able to find out the nar-Comerce. row path which leads to the inheri-Z La 6.16. tance of everlasting life? furely this were nothing. What were it for a man to equalize in knowledge either. Ethan or Heman, Chalcolor Darda those famous men the sonnes of Mahol, yearo be able to enter the lifts of comparison which Salomon himselfe, in whomappeared Gods wife-fixings. 3.3. dome, who could learnedly discourse the hidden a nature of all plantes, ... Kings.4. whether trees, shrubbes or hearbes, 33. moran in hors, the five excit pleasures.

4 Gen. 3.20.

& Gen.3.23.

92.02 3

9 Tohn. 12.6. ZLW.6.16.

a Iohn:15. 15. b Math. 27.5.

Lings. 9.

c ACT.1.18.

d Iohn. 17.12.

from the Cedarto the hylop, nay (one step higher) what if with Adam in his innocency he " could know everyfoule in the ayre, all the cattell in the field, and call them every one distinctly by their names, & yet - wanted obedience to keepe himselse in paradise. alas, what should this profit him? In one word, what were it with Iudas Ifcariot, I say, not to be called ' to the office of Christs officer, but to be * freelyadmitted a scholer of Christ schole, there to heare and learne the secrets of Gods kingdom, and yet to die defperate, with his owne damned hands; to have his bowels gush fro his body, and his foule drenched in torments? what availed this knowledge, what could such learning profit him? Doubt

shold gaine by his vnhappy bargaine, Math. 16,26, who when he had compassed the highest honors, the sweetest pleasures, and

lesse not any thing, no more then he

and vnmeasurablest riches, which the huge circuference of this whole world containeth, should loose or let perish that divine part of his essence?

For it must needs be true of knowledge, which is but one fingle good thing, if it may be auouched of al other fuch graces; that it profits a man nothing, if he could possibly attaine, not only Salomons rare wisedome, but al other fuch complements as Sampsons flud. 16.3. matchlesse strength, & & Absalons faire & Esa.14.25. beauty, h Azabels swift footmanship, bsam.2.18. with Augustus his royall dignity, & to Lucke, 2. 1. enioy all these bleffings a long life like Methusalems, & yet so to vie them as 460m.5.27. that at the length daretur caro vermi- fummo bone. bus, anima demonibus, his flesh should be made a booty to the wormes, & his soule a pray to the dinels in hell: this must needs be a loosing match, it profits not the marchant. No more could itbenefit S. Peter this Apostle, though

by his busie question hee should learne the future accidents of lohns life and death, the manner, time and place; nay though he should get to see the platforme of that government, by which the heavenly Angels are ruled in their orders, and yet himselfe shold not yeeld obedience to Christs precepts, but when his maister bids follow him, should still stand asking questions; certainly this knowledge could nothing profit him. And therefore as lost labor or vaine beating of the aire, our Sauiour reproues this learning without practise, saying: Quid ad te Petre? &c.

And worthily did he incurre the daunger of this checke, as wasting his precious time in bootlesse actions. For godlinesse indeed is exceeding great riches, and hath annexed to it sweete gracious promises both for this life present, and for the life to come. But

mITim.6.6.

a 1.Tim. 4.8.

is Peter able to maintaine the same affertion, for his defire of knowledge, in which so much he sweateth, that either in this world it can make him truely wife, or else in the next world everlastingly blessed? No, no, s. Peter, thy furdest ayme commeth too too short of the nearest scantling; neither sound wisdom nor headens felicity, ensue of that knowledge which wanteth obedience. For as touching the former, it is an interchangeable verity, that as o im- driftot. Eth. possibile est prudentem esse non bonum, in matters of morality it is a meere impossibility, for a wise man to fall into notorious enormities, sop sapiens esse plulius Scals non potest qui sit idem malus, he that is a ger de subtil wicked man (how learned fo euer) hath no right to challenge the name of a wise ma. For they which 4 know God 9 Rom.1.21. in the volume of the creaturs (a booke read in 'allanguages, though but once , Pfal. 19.1. printed, and neuer fince translated)

and yet do not glorifie the same God as creator, how socuer they professe themselves to be wise in the worlde, yet in the judgement of him that is solus sapiens, their that is solus sapiens, their that is sare but dark,

2 Re. 1. 22 and themiclues are but fooles: we may

u Cicero de finib.5.

lay of these men us M. Pisosayde to Tully of another, Hac quam practare didicerint, tamen nihil scient, When they have learned never so much, & yet practise never a whit, their knowledge is no wisedome, it is no true Philosophie. Wee must rather say as the Orator did of pronunciation, that not to know God, but to search him, is both the entrance, the progresse, and accomplishment of substantials wisedome. For the entrance, believe the sweete singer of Israel, who sayth y

that the rudiments, the very alphabet of true wisedome, is not the know-ledge, but the seare of the Lorde, and that the prosoundest vnderstanding

of

for his curious question. of all others is in the, not which can define it, but which have entertained it. That made saint Paul say, that those in- z. Eph. 5. deede are wise men, which take heed to themselves, and whose lives are circumipect. And because such tootesteppes tread alwayes, in those a two a Ps.34.13 pathes, which turne from euil, and leade Vs vnto good: for the former branch, iust blob 18.18 is the highest tippe of mortall mans wisedome ; and for the latter, the wiseman hath left ws his warrant, that che c Pro. 28.7 keeper of the law is the childe of vader- debryfofto-Standing for dnon eloquia Dei scire sed sesundum has vivere est vera sapientia, not to knowe Gods commandements, but to walke in his statutes, is that which and see commendes a man for his wisedome. If ye looke for the progresse, a mans commenfing in this Arte (which is Ars artium, the Lady of all Sciences) surely sin hoc vno est vt Deum cognoscamus classants colamus, this is the sole subiect, in tes lib.i. which confistes sounde wisedome, not that

that we know god onely, but that wee ferue him semblably, this is the copendium of al christianitie. It is a delitious saying, as sweete as the hony-deaw, which Ionathan once tafted, which faint Bernard g that good father, hath left to this purpose: which therfore, (lest I impeach the grace therof in translating) let me preset you with it in such ornamets as himselfe first gaue it. Si prioris vita, peccata defleas, si huius saculi desiderabilia paruipendas, si aternam beatitudinem toto animo concupiscas si tibi horum singula sapiunt prout sant, innenisti plane sapientiam veram. Ifmen with holy David, in fad foh Pfalas. 6 rowful laments, for the hins & offences of their fraile oft-sliding youth, can water their might couches with plenteous 1 Pfal.6.6. Areames of bracchish water from theye weeping eyes, or if women with kL#6.7.39 that knotorious knowne finne of Ierufalem, can washe Christ lesus his feete with repentant teares, and with theye

haire as towelles, can wipe and drie

them lofte, if both of them, las they are

com-

11 70,2,15.

fSam. T.14

commanded to continue this worlde and her furniture, m can effecme the m Phil.3.8 thinges of this worlde, but loffe and droffe, for the excellent knowledge of their Lorde and saujour, and if for the next worlde they can lay with Saint Paul, n Capio diffolus & efe cum niPhil 1.23 Christo, I take no felicitie in this long lingering foiourning, fince o in this o Pf. 84. 6 vale of milerie I have p no continuing p Hebr. 13 Cittie, but elsewhere doo looke for one that is to come, cuen 4 the Cittie of the living GOD, the celestiall le queb. 12. rusalem, where is the companie of thefirst borne, and innumerable Angelles, yea, where my Lorde himselfe is the mediatour of the newe Testament, I desire to be loosed from this massie lumpe of sinne, and as a member to bee joyned with Christ Iesus my head. O happie are such men, and thrife happye are those women, which doo fuch works, which vse such wishes, those onelie haue the right Rellice of true heavenlye wife-

wisedom, in whole mouthes such spec-

ches are not distasteful.

And for the third and last, which is the pertect accomplishment, the final clofing vp of this wisedom which we speak of, it is wel worthy the obseruing, which the inspirer of all prophets hath left recorded by David his choise of yavor, in that [A# 1.16. exquisire descriptió of an vngodly sinner

P[41.36.1

t 2 Peter I.

where slaying his heart open, he finds no one sparkle of Gods holy feare in it, noting all his words, he faith they are either vnrighteous or deceitfull, and furucying all his workes, taints them all with folly, for he leaueth to deale wifely, he ceaseth to do good, saith the psalmist, this is the finners proportraiture: as though man might so long bee iustlie termed wise, as holines & righteousnes were in the works of his hands, and as though then he left his wisedom vnfinified & imperfect, whe he ceased or gave ouer from doing good: hee hath left off faith David, to behaue himself wisely, adding (as a reason) and ceased to do good.

An impregnable argument, for the very a poets could tell vs, that sapere est non u Horas. everba sed ver a numerosque modosque edis-pist.lib.2. ecere vita. Wisedome is no verbal thing, re. it standeth not in learning, but leading that life which is vertuous. If a man relinguish this, the other vanisheth. If the bleffed Peter, nor to know God, but to ferue him, not to heare him, but to feare him, be true vnderstanding: if obedience to his word be both the first principles, the progresse, & the finishing of all holie wisedom, it had beene thy following of Christ whe he called thee, which might have made thee worthy the name of a wiseman: but leaving that vidone, and seeking moreknowledge, it aduaunceth thee no whit, to the attaining of true wisedome. And therefore for this thy neglect of Christs Sequere, and yet thy prefumption to aske furder questions, no maruaile if thy maister doo correct thee with a checke, saying, Quid ad te Petre, this becommeth thee not Peter, this knowledge is but friuolous.

If

Ifthen Peters labour returne thus empty of the first fruits, that it procureth not true wisedome, which is the hope of this life, let vs produe howe prosperous it will be in the latter, if in the next life, it will bring foorth eternall happineste. But I feare me this seede like the Egyptian x barly, thogh it be both about grounde, & the blade wel eared, before it come to the haruest, will bee smitten with the haile: Peters knowledge, thogh he get it, & neuer make his practife, wil y Ge.28.12 by many staues be short of y Lacobs ladder, it wil neuer be able to reach to the firmament. For thogh we shuld vouchsafe this knowledge of S. Peters, a borro-

wed name of some worldly wisedome,

such as S. Paul speaks of in his epistle to

the z Corinths, yet if wee compared is

which being a peaceable & gentle, is ful

of mercy & good works, we might wel

lay of it as bone doth, Pluris est vna gut-

tula sapientia divina, quam vastiss. quod-

uis, pelagus sapientia huius mundi: Look

what

20. with that true wisedome from aboue, 2 Iam.3.17.

b Stella de contempts mundi, part I.cap.34.

eWif.11.19

Z I Cor. Y.

what oddes there is betwixt the small dramme or grayne which is put in the scale of the weying ballaunce, and the whole huge frame of this globy world, or betwixt the least pearling droppe of deaw, fallen in the morning vppon the grassic hilles, if it be likened to the sea that watry wildernes, and such is this def. 106.6 worlds wisedome, whose best parte is but knowledge, in respect of the heauenly which standeth most in practise. For & Landabilion est animus, cui nota est e Augustin infirmit as sua , quam qui siderum vias slossa super Serntatur, Oc. It is a far more excellent study for a man to know himselfe and god his creator, adding to learning charitie, the loue of God and his neighbor, than to be able to find out al the sphers in the heaues, the regions of the aire, the climates of the earth, and the chanels of the seas for ficientia inflat, but charitas adificat, these may puffe vs vppe in our selves, but neuer lift vs vp to heaven, tis loue that builds to that height, & no other. Therfore small hope shall S. Peter

hauc

have of fuccesse in this second parte, it is not likely that his knowledge wil breed him perfect happinelle. It is one steppe I must needes say, to rise to that king dome, if when god layth from heaven, 8 This is my fonne, heare him, weekdo g Luk. 9.35 h Psa 58.4 not as the adder which stoppes his eare, and refuleth to listen to the voice of the charmer charme he never to wilely. But i Pf.37.27. this is not al: he that will dwel for euer, must flie from cuill too, and doc that which is good: and not fit him downe there neither, but mountyera degree k lames thighershe that will be bleffed, k though not for his deedes, yet in his deedes, to his hearing must adde action, and to his action perleuerance; for Enoch not feeing God, but walking with him was ma Kings translated from amongst vs, m and Elias when hee was taken vpp into Heauen, went not onely in a whitlewind, which perhaps might hadow knowledge, but in a chariot of fire, in which charity was

resembled, as though, not knowledge,

but obediece were the way to that hap-

pines.

1 Gen.5.24.

pines. It should seeme the very Gentiles were acquainted with the same paths who(though like clocks they difagreed amongest themselves, what shoulde be the fubrect of their farre-fought bearifures or else honor, or if none of al these, cap.5. some o imaginary I dea,) yet all of them o. Ariston. generally accorded in this, that to a true shie lib. I felicitic there was required, P not onelie p Arifes. erd einereir, to be wel or knowe much, but ethic lib, s also eumparleir, to do wel or work much: "4.4. wherefore if the Epicure could fay, 9that q cie de fwas not Arte, which might any waye mbus lil. z bee woorthy eyther studying or profesfing nisi que beat à vit a disciplinam innat, which did not further the attaining of future beatitude. I wonder what Diof - r August. corus going on hipboorde for Affrica, 10.0918.56. meant to trouble himselfe with nice quiddities out of Tully, Qua ad capiendum actionum illius finem nihil profuerut; which were not able to promote hym one haire breadth to happines: or what might cause Peter the Apostle in this place,

place, to neglect his due homage to Christ his soueraigne, and stand inquiring after Johns life or death, of which thogh he had gotten persect knowlege from his master, it should not have profited, it wold nothing have availd him. either for the attaining of true wiledom in this world or to the enioying of blef fednes in the world to come. The fame words therefore which a Philosopher (Somesphe once vied, I Quid te in illa quastione torques, quam contempsiffe quam foluere ntilius effet? what strainest thou thy selfe in vnloofing that knot, which if it be still tied, brings no inconvenience? Our Saviour might wel haue taken vp against his disciples Peter, thy demand, if I shuld give thee direct answere, will neither make thee wifer, nor one whit more happy:tor thee to vnderstand Iohns tusure condition, can neyther indue thee with perfect wisedome, nor give thee affurance of celestiall happinesse: what meanest thou to comber thy selfe or mee with asking or hearing such vnprofitafor his curious question.

profitable questions. Quid id ad te? this bescemeth not thee Peter.

Indeede those trees which David distinguisheth, eyther to be fruitfull : preo, 12. as the Vine with her clusters, u or u P. 148.96 fruitelesse as the Cedar, although tall in Lebanon, & Cato had woonte to Rhod ansig. terme by other names, calling the first res. lib. 10. happy trees, which brought foorth - 4.2 to their Maisters their yearely reuenewes: and the other vnhappy, which clad themselves with leaves, but sedde not their Lordes with timely fruites. And Peter (I feare) is so farre from being happye as not yeelding vnto Christ Icius that obedience hee expe-Acd, in beeing full of leaves without fruite, questions without ducty, it. may be doubted lest this knowledge be, prejudiciall to his safetie. For to omitte whole kingdomes, from whome for the like defaults, GOD in seuere iustice oftentimes & taketh away that was gemme, as hee threatened to intreate Ifrael, in & fending them a dearth, 2.1m.8.11 which

which hould be, not a famine of bread, nor a thirst of water, but a penurious scarcitic of hearing gods worde, as shee a Revel. 3.5 bitterly denoticed against the church of Ephelus, that he would remoue fro her b A#.13. her golden candlesticke, yea b as he dealt 46. with the Iews of Antiochia, fro whom he diverted his legates to the Gentiles,

and as on vs, that he inflict not that iuft vengeance for so long hearing with so little folowing: the Lord in mercy turn his face from our fins, and beholde this small Hand in the merits of Christ Iefu, I fay (to paffe ouer whole nations as vnfeene) Peter I presume could not be ignotant, that both knowledge without charity puffes vp the hart with pride, against out brethte, & the same without obediéce makes vs stand ingaged more deeply to God in his straitest sugemets.

The first by the same spirit S. Paul hath e 1 cor.8.1 taught fince, chat knowledge is a light breeds d rage the fouls furious frensie,& Eccles, 5.9 cauarice vnlatiatenes that neuer-quen-

ched

for his curious question. ched dropsie, so knowlege without charitie ingeders but a timpany, which had almost swelled f in Paul aboue copasse: f2 Cor. 12.
For, gV t vita sine doctrina invtilem facit, g 16od de sic doctrina sine vita arrogantem reddit, summe bone as good life without learning to give o- lib.3,cap.36 thers direction, is but vnprofitable as a lamp without light, so learning without life is but matter of vain arrogance, which soone flieth vp, and as soone goeth forth, like aflame without fewell. Why then bleffed Peter, if thy question Quid hic, without humble listening to Sequere from Christ, was thus like to intect thee with presumptuous pride,& possesse thy hart with such swelling humors, it was time for Christ h that phy- h Math. 9. fitton of our fouls, to purge thee quickly with this bitter checke, saying, 2 gid adte Petre? feede not on the ayre, it wil make thee swel Peter, this diet is not for thee. But the danger is far worfe if Peter woulde observe what issue this disease wil fort to in the end, when the criticke day of this sicknes shal approach; & that

is, it shal make him before the throne of the hieft, inexculable for his knowledge which wroght notto obedience. For as 11/255.10 We fee in nature the raine & fnow & the refined vapors of gods heavenly closet, k Arifos. Metcor. lib . descending from the cloudes, & light-2.04P.I. ing on the earth, go not on bootlesse errands, nor returne hence in vain, but are 1Pf.68.9. leither gratious showers moistning the thirsty land, mor grieuous storms choa-Wif.16. 16. king the glutted earth: fo is it with gods nword, which proceding fro his mouth 81/4.55.10 returns not to him till it haue accomplished that work, for which at first he difpatched it, that oeither it prooue a fauor o 2 Cor.z. oflife to the which shall be faued, or the sauor of death to them that perish. For fince his voice as the warme-shining beames of that p bright funne the fun of P Mal,4.2 righteousnes, works in every mas hart, either as in wax which it mollifieth, 9as q 2 Chron. it did in Tosias that good king of Iudah; 34 27. or els as in tough clay, which it therfore 1Exod.7 .3. hardneth, tas it did in Phareh that Egiptian tyrant: Hence it is that no man can come

come to the prophet, to heare from his lippes the message of Jehouah (as those twoo for prayer came to the Temple at Ierusalem) but heedeparts home to his house from the man of gods feet, reither stakes.13 more iustified with the poore contrite Publican, or els more condemned with the prowd vaine glorious Pharasie: Nor there is no man which can receive a charge from Christ Ielus, but eyther for his obedience he shall heare to his comfort, Euge serne bone, well doone good : Mab.25. faithful seruat, or else for his negligence shalbe fure to beare a check with " Apage u Lok 19.22 serue nequam, sie on thee southfall fellow. Good Lord, with what diligence neede we looke to our feete then, when we treade in the courts of thy holy fanctuary? with what reuerence should we approach vnto thy facred Oracle, ro heare thy voyce from betwixt the twoo Cherubins ? Howe houldewe with Dand, though wee enter thy tabernacle, in the multitude of thy mercies, which neuer can be exhaufted, yes

Wor-

worship withal towards thy blessed altar, with humble feare, & all dreadfull trembling? How might we quicken our deafe dul-hearing cares, or purific our vneleane corrupted finful hearts, that we might ope our gates for thee, Oking of glory, & prepare our shallow vosels to receive the feed of life? Teach vs (blef-(ed Lord) O teach vs heavenly father, let not thy law be fruitlesse in our temples, nor returne to thee (without winning loules,) as the emptie eccho from the mountaines to the speaker. We knowe (deate God)no syllable, nay no iota can want his vigour, being spoken from thy coucels, but it either lifts vs vp nearer to thy courts in heaue, or casts vs lower to that damned pit of hell. O holy one of Israel, let thy holy testimonies not work in vs that bitter fruit of death, but nourish vs through thy blessing, to grace & life, let it so distil into our harts, as deaw vpo the hils, that it may make the ftuitful vnto al obediece. And for thee (O Pewhat can patronage thy knows ledge?

ledge? thy busie questioning, without duetie to thy malter, thy inquiring of Iohns state, without inuring of Christs Sequere? what canst thou say, for fayling in thy action? Surely, if no wayes it be profitable vnto thee, neither for the attaining of wisedome in this life, nor for the atchieuing of true felicitie in the next: nay, if it bee hurtfull and obnoxious to thy good, that it will indanger thee for falling into pride, and bring thee more in compasse of Gods iudgement then thou wast, if thou wilt still be in demandes, and not doe thy dutie, Christ must needs reprooue thee with some sharpe reprehension, saying: Quid adte Petre? this becommeth not thee good Peter, &c.

Thus farre (right reverend and beloved men, brethren, and fathers,) have we fought the two first kindes of acceptable good things, which should be in this learning of our great Apostles, to wit, if it were gracious with his master, and beneficiall to himselfe:

E

but hetherto our search returnes with non est inuentus: this inquisitiuenesse in S. Peter, without obedience to our Sauiour, is displeasing to the one, and prejudiciall to the other. Wherefore it remaineth that wee proceede on to the third place: to enquire what entertainement this quality can find, in the censure and judgement of holy men and wife. But I feare me, you are wearie, in going thus farre at once, and therefore because it is not eminor virtus scire desinere, quam scire dicere, no lesse commendable for an Orator, to end his speech in good time, thento beginne with some good liking. I had rather you should rest heere, & breath you for a while, then that afterwards you should complaine, that I had tired you cleane out-right. Wherefore, as Tully sayd. I Non omnia effundam, vt si sapius dicendum sit vt erit, semper nouus veniam, I will be loth to spend all my store at once, but keepe something fresh against I come again: so I will not

hold

Rhodoginus.antiq. tect. li.13.

Cicero
Philippicaorationű.
2.da.

hold you now to helpe mee make my search, for the third and last thing which should be in S. Peters learning, that is fauourable acceptance amongst the Saints of God. I will spare you so much paines, till I come amongst you againe. In the meane season, for our farewell, let vs commend each other with our interchangeable prayers, into the hands of him, which in his watching ouer Israel, & nec dormit nec dor- & Pa. 121. mitat, neither sumbers nor sleepes but keepes it from all euill. To that h fayth- " Reuel.14 full witnesse, which loued vs so dearely, as that he washed vs from our sinnes in his own precious bloud, & made vs Kings and Priests to God his father, be glory & dominio for euermore, Amen.

The mercifull goodnesse of the Lord indureth for ever to ever upon you al, if you feare hims andhis righteousnes remaineth unto you and your childrens children, if ye keepe his conenants, and think upon his commandements to doe them. The grace of our Lord Iefus Christ, &c.

5164

THE SECOND Sermon.

Ight Honourable, right wor-

Prou.30.

15.

Reynerius to.1.

Pantheol.

eap.3. de
diuitijs.1.

shipfull, and well beloued, like Salomons 2 quaternion of particular insatiables ban Italian Bishop hath observed ingeneralitie, that there are three things in nature, which neuer can be satisfied: an eternall essence with accidents which arctemporall:a creature which is spirituall, with bodies that are corporall: nor a substance which is infinite, with finite complemets. Surely, such a thing is the precious soule of man: eternall in continuance, spirituall in her essence, and infinite in apprehensions; &therfore never to bee filled with any creatures, whose daies are numbred, whose substance is circumscribed, or whose Aint

fint is measured. And if this be true in all the soules of men, that no created essence can give them full contentment, it may worthily bee admired in S. Peter the Apostle, what should make the cogitations of his minde fo restlesse, as when not effesh and bloud, . Mat. 16. . 17. but God himselfe from heaven, hadreuealed vnto him the perfect truth concerning Iesus Christ: (whose two compleate natures are those & Duo cardines, . Act. 9. the 2. celestial Poles, on which doth rest the whole firmament of divinitie) yet not to cease from troubling his master with demaundes, which though they should be answered, yet could not

Doubtlesse his curiositie which hee bewrayed in this Chapter, in questioning of S. John, that beloued Disciple, trespassing in the meane while, by a sin of omission, in not running after Christ when he sayd, Come follow me, could neither be pleasing vnto God, nor profitable to himselfe, nor gracious or

accep-

make him fatisfied.

world: and therefore extorted from our Lord and Sauiour, the seuere reprehension which is leuied in my Text, with Quid ad te? why lendest thou mee thine eare, but followest not

with thy feete?

In the first part of this Text, which is the person of Christ lesus, reproduing the Apostle for his desire of knowledge, without a diligent care of performing due obedience, I haue spoken not long since, in that worthy audience of Poules, touching the two first motiues of our Sauiours taxing Peter; the one drawne from his owne dislike of such vnprositable studyes, & the other from that slender crop, which it could affoord the Questionist himselfe.

There remaineth in that first part, the third and last inducement, which might vrge our Saujour to this vnusuall seueritie, namely, if there were nothing else but the hatefull, loathed distalsfullnes, which it hath euen in mans

corrup-

corrupted sinfull judgement, it were able to make him which knew al finne, so vile, as that it had brought him to his shamefull bloudy crosse, to joyne with the world, in reproouing of this one sinne, and to cry vnto Saint Peter, as he doth in this place. Quid id adte? Fie Peser, my Apostle? this knowledge without obedience, is not for thy profession.

In opening which one cause of the opinion of the world, giue me leaue I befeech you, with as much breuity as I can, to shew you what is her judgement concerning both those sinnes, which here are found and marked in our Apostle. For there are two sinnes by Moses poynted out in the Law, Num.15. the one of Commission, & the other of Omission, and they are both here perpetrated by Saint Peter in my Text, and both of them reprooued in the judgement of the world. The first is his finne of Commission, in thirsting vnsatiably after endlesse knowledge, and

this the world holds fruitlesse, because it laboureth for impossibilities: the other is his sinne of Omission, his neglect of duetie, in not following Christ, when he said Sequere; & this men count odious, because default was made in not doing that which was so necefary. And verily, if the sonnes of wretched Adam, do thus repute, & censure Saint Peters action, to bee either altogether bootelesse, or else so exceeding odious, the bleffed sonne of God Christ Iesus our redeemer, must needs checke the same faults in his deere Apostle, with Quid ad te? Peter this is not for thee, I blame thy curiolitie.

The former part of their sentence, they sirmely ground upon the nature and condition of mans immortals oule, whose permanence being everlasting, her essence spirituals, and her apprehensions infinite, the world welknoweth, cannot bee satisfied with that which is either of a limited continuance, a grosser substace, or of sinite sette dimen-

dimensions. For the first, which is the temporany blessings of our pilgrimage f Animam nostram implicare pof- Didac. sunt, implere verò nequeunt, well may Stella de they for a time peraduenture feed our contempta mundi.lib. fancies, but neuer can they to the end, 3.cap. 32. fill our hungrie appetites. You may marke it if you pleale, in the dinels last tempration to our Saujour, where, when hee shewed him the rich kingdomes of this earthly globe, with promile to leate him in them by a deed of . gist from his bounty, he discouered vnto Christ, sayth g one of the Eurangelists, EMat. 4.8. all the glorie of those Emperies: indeed that might sharpen his stomacke: yea but hee did it, sayth h another of those h Luk 4.5. blessed notaries, in ictu oculi, in a moment of time, in the twinckling of an eye: they would not tarry with our fauiour, any time to bee looked : a solemne shew, but very sodaine, exceeding sweete but (alas) too short, which might therefore give a tafte, but furely no contentment. Fer

For the second, that spirituall creatures are not fatisfied with things corporall, you may note it by the rich man spoken of in the Gospel: who when hee had filled his barnes with the earths plenteous fruits, and stuffed his storehouses with his aboundant wealth, inuited his g soule to a solemne feast: and as though a table with these cates, had beene spread for her diet, bad her fall too, and welcome, eate, drink, and take her pleasure. But the very Gentiles of their Ephesian Goddesse, whom they reputed the tender nurle of whatsoeuer liueth, could say she was h Multimammia, she had severall provisions, for fundry creatures. And God himself in the second age of the world, when

" Angel. policianus in Miscell.

cap. ST.

3 Luk 12.

he commanded Noe to receive into his Gen. 6.19. Arke i some of all creatures, for preseruation of their kindes, which was for their porroese, that by propagation their natures in the world might bee continued, charged him withal to take

Gen. 6.21 With him into his vessel k of alkinds of

meate

meate vnder heauen, which might bee eaten, which was for their ese, that by their proper and naturall foodes, every liuing thing in his kind might be sustained: according to his owne practife in the first age of the world, when from the creation, hee made the earth bring forth 1 grasse indeede for beastes, but 1 pla. 104 wine and bread for men. Wherefore God from heaven, seeing the rich man so greatly erre, as to thinke a divine spirituall essence could feede so grosely, as on terrestriall creatures: that his corne in his garners, or coyne in his coffers, were victuals for her nourishmet, told him that he was but m a foole " Luk.12. for hislabor, for such intellectuall and heauenly spirits, with earthly bodyes neuer can bee filled, it is no due foode, it is no competent sustenance.

And for the third and last, that an infinite substance cannot be satisfied with finite coplements, it is easily to be learned fro the Geometricall proportions.

For the rule is true in that excellent science,

science, that no circle drawne in the compasse of a triangle, can possibly fill vp all the corners of that figure, but though it be made with neuer so large a circumference, yet still the angles will be vnreplenished. Now humanitie hathtaught vs, m that the heart of man which is the soules seate, & lifes bloudwarme fountaine, is triangularis figura, a substance with three corners: of which, two, and those somewhat broader, stad vpward in the body, as though nature taught her, that her affections should bee ofter and greater vpward to heaven, and things heavenly, and the third, which is pendent, is somewhat more sharpe poynted, as though the fashion of this lodge, should teach her guest this lesson, that her thoughts should bee seldome and sparing downeward. And answerable vnto this divinitie, hath enformed vs, that mundus is orbis, the world is framed in a circuler figure: for so the royal Prophet sung long since in his Psalme, that

n God

Aristotel
de generanione animalium.li.
2.cap.4.

n God hath made the round world so *Pla. 53.2.

fure, that it cannot bee remooued.

So then, if our hearts the mansions of our foules, bee shaped (as you have heard)in a three-squared fashion, & the world with her contents, be moulded like a lumpe, in so round a forme: and if triangles by no meanes can possibly be filled with the most spacious circles: what hope is there, that this world which is finite in dimensions, can euer fill our mindes, whose reach is infinite? neuer can the will nor understandings of our soules, bee satisfied with any thing which the creature yeeldes. For if any thing in this life, which the world affoordeth, might give contentment to mans immortall spirit, there is nothing can come neerer that work of perfection, then learning and knowledge, then wisedome and vnderstanding. For what may better fatisfie the appetite of any thing, then that foode which by nature gives it proper nourishment. And such a thing is learning. o Natu-

P Ciecro acad quest. lib.4.

* I.Cor. 3.

· Iudicam

P Naturale quoddam ingeniorum pabulum, as proper and as naturall a diet for the foule, as a euer milke was for children hanging at the breast, or r honye for the bees which labour in the hiue. But (God wot) this foode is farre from filling our vnderstanding; well may we hunger and thirst still for more knowledge, but neuer can our hunger bee satisfied, nor our thirst bee quenched: our soules in this life, with this precious mettall, shall questionlesse at the most, bee no more then parcell gilt, we can f know but in part, and that maketh vs loue but in part. The preacher law long since of two ofher servants, that they could neuer doe inough as yet to please her: not the eye with see-

! 1.Cor.13.

Ecclef.1.8.

ing newe and strange spectacles, nor the eare with hearing fresh and rare instructions, no, rather wisedome sayd " Ecd. 24. her selfe, that such is her condition " as 24. they which tafte of her, shall euer haue more hunger, and they which drinke at her well, their thirst shall still be grea-

ter:

ter: for the soule, whose vnderstanding hath infinite apprehensions, neuer can be satisfied with some few finit lessons. It should seeme so amongst others, by Saint Perer the Apostle, in those two attendants of his vnderstanding. For touching his eyes, the two watchmen of his foule: many iust men with Simeon, had x wayted no doubt, for the x.Luk 2. light of Israell: many y Prophets, nay, Luk.10.
many Kings, would faine haue seene 24. those things which hee saw, and could not : yea z the bleffed Angels . r. ret. r. in their heavenly orders, longed to see Christ Iesus incarnate, but for some ages could not : yet behold our Apostle, admitted by the almightie, to bee a happie spectator of our Sauiours presence, contents not himselfe with that, but needes will see things future, will know the accidents of succedent ages. And for the a other a Sensus which is the sense of learning. Peter discipline had heard not God himselfe with his plutarchus voyce of maiestie, for that peraducture tia animawould tium,

Exo. 20, yvould have been broo terrible, nor by 19 the mouth of his poore servants the

2. Chro Prophets, for c that perhaps might have Heb. 1.2 feemed too contemptible, d but spea-

king by his sonne Christ Iesus our re-

deemer, whose words were not too · Luk.4. feareful, for chis lips were ful of grace,

Math. 7 nor yet too simple, for hee f spake with

heavenly maiestie, and his sermons had B Iohn. 5.

taught him gal things that were necel-39.

farie to euerlasting life. And yet see this holy ma is not fatisfied with this know-

ledge, he will yet be learning more, he

will heare what shal be Johns end; Ma-

ster, faythhee, what shall become of this

man?

Wherefore, fince Saint Peters eyes will neuer haue inough of leeing, nor his eares cannot bee latisfied with all their hearing, looke what the world will censure of the two precedent errors, that the diuels plotte was but weake, when with his temporany proiects, he thought he could inneighe the facred soule of Christ, which was a diuine

uine and rare immortall essence, and that the rich mans hope was fond, whilst he supposed, he might cramme his foule, an excellent and heavenly intellectuall spirit, with his grosse and earthly corruptible prouisions: so will all men fay, that Peters conceit was vaine, to imagine that his vnderstanding, which was infinite in apprehensions, could be fully fraught with this and a thousand more such questions, as though there would not stil euermore be something, which his discoursing thoughts voould labour to attaine to. So that if all the vvorld vvould gine this certaine verdict, that his labour must needes be bootelesse, because his vvorke vvas endlesse, our Sauiour might well returne Saint Peters Quid fiet, good Master, vvhat shall Iohn doe? with his Quidrefert, alas Peter what needest thou care? vvith idadte? it appertaines not to thee, what needest thou aske that question?

And thus much holy and bleffed F Christians,

Christians, shall serue for the former part of the vvorlds determination, cocerning the Apostles first sinne, which is his sinne of Commission. Novvas shortly for the latter, vvhat all good men may fay as touching the second trespasse, which is his sinne of Omision. I or suppose the world should yeeld vnto Saint Peter, in such tearmes as our Saujour once vsed vnto the Pha-Math. 23. rifes h Hac fecisse lieuit, sed ne alterum 23 quidem infectum reliquisse. Peter let vs

grant it had beene lavvfull for thee, in this and such like questions to have beene infinitely inquisitive, yet vvhy didft thou altogether fayle in thy ducty of obedience? thou vvouldst have Christ heare, that hee might answere thee; and why wilt not thou heare that thou mayst follow him? what all in questioning, and neuer a whit in action? hovv should the vvorldapprooue of fuch a scholler?hovy can the esteeme this vaine and emptie learning?

Doubtlesse I feare shee will prize it

very meanely, and gelle this commoditie to bee of no great reckoning. For besides that God by his Prophet 1 Esay 1 Esa. 29. disliked such servitors as drevy neere him with their lippes, but yet drew backe from his vvorshippe in their hearts. The very Pagan could novv tell him, that k Parum placent ea litera que salustius ad virtutem nihil profuerunt, there is de bello nothing more vnsauorie, yea in mans Iugurth. corrupt judgement, then knovvledge vvithout vertue, then letters vvithout manners. I neede not to tell him vyhat straight seuere doome our Sauior once gaue against the southfull servant, which I knew his masters will, but Luke rz. made no meanes to doe it: let mee but tellhim all the yvorld hath subscribed, and confirmed that just sentence with their seuerall hands, saying modi homi- m pacuuius nes ignaud opera, sapientia philosopha, men count it a thing most intollerably hate- Ex Athe-full, to see one for speculation like an nis, scienti-Grecian Philosopher, that (Tanquam ar.fluenta. per ostracismum) may be shut out as too dog.li.16.

Murmuleius in 7. egl. Mantuani. vvise, and yet for his action, like a o Romane Bardus, that for his too much simplicitie, may be hist out as a soole: to see in the same person a head like Salomons, and farre vnlike it, a heart like Nabals, let any man say vvhat credite vvere in this.

P Arift.politic.lib.t. cap.7.& Cic,1,de dininat.

I remember a P storie of Thales Milestus, a man much renovened for his skill in Astronomie, that after he had a long time observed the heavens motions, and yet not enriched himselfe in his ovvne stations, there vvere many that would be vying at the poore Philosopher, and tell him surely his starregazing vvas a svveet professio, that vvas neuer yet able to make him peny richer. I doubtme, so all good men would tell our Apostle, that his questioning of Christ vvithout yeelding due obedience, must needes be a faire peece, a goodly kind of learning, which perhaps might make him vviser, but furely no whit holyer. Let S. Bernard else as fore-man, giue his verdict for the reft, and

and resolue vs what glorie there can be in this practife. Verily he will enforme vs, that a Monstrosa plane resest, gradus a Bernassummus, & animus infimus, sedes prima dus de O mens ima, vultus granis O gestus lenis, gradib. ingens autoritas & exigna probitas, as in matters of civill life, it is a monster in a Kingdome to see them have most worship, that are least worthie, in dignities to be greatest, which in delerts are smallest: that those to themselves shal receive the richest gifts, which (God wot) in themselves have but the meanest gifts: that they shall be garnished with whole pounds of honour, which scarce are furnished with one dramme of honesty: Ita scientia plurimu conscientia paru, sermo multus fructus nullus, lingua magniloqua manus remissa: in cause of Religion it is altogether as hideous for a man to haue in himselse a plentie of all science, and yet withall a penurie of good conscience, to have a tongue like him in Efdras, that speakes by the talent, and ... Edras yet handes like him in Salomon, that 3.21 3.21. F ?

Prou. 6.

IO.

r scarce works by the ounce. So farre is the worlds herold from founding forth her prayles, that hee blazeth this learnings armes with barres and notes of infamie: our Saujour therefore must needs correct it with Quid ad te? Fie Peter, it is disgracefull: if the world censure thy first action to bee fruitlesse, because impossible: and thy latter demerite odious, and much abhominable; I must needes admonish thee, it beseemes not my Disciple. Wherefore holy and blesfed brethren, pertakers of the heavenly calling, if our Lord and Saujour so seuerely reprooued this thirsting after knowledge, without working in obedience, this Quid hic in S. Peter, without I pra, sequar, good Master I will follow thee, let me befeech you that (fince this generation, and many especially in this honourable Citie, are so much addicted to singularitie of opinion, more then to singlenesse of conversation, as though Religion consisted not in this, but in the other, in learning questions, without following

following precepts) it would please you to consider, how worthily our Redeemer bestowed this checke vpon that kind of wisedome, as being neither pleafing to himselfe, nor profitable to the Apostle, nor yet gracefull or well reputed of in the worlds estimation. Quid ad

te? sayth our Saujour.

Remember, O remember I most humbly intreate you, what Saint Iames that good Bishop in old time did aduertife vs: that spure Religion and vndefi- 'lames 1. led before God, is what to be humerous in maintayning strange and vaine paradoxes, to broche dayly to the world some new-found affertios? No, no such matter: this is it which God our Father wel accepteth, if we visite the fatherlesse and widowes in their troubles, and if wee keepe our selues vnspotted of the world. Yea this is found Religion; hee that wilbe a pure one, let him be pure in this fort; not to bee odde in his learning, but to be good in his living, else all his quid hic will bee nought without Sequere.

27.

Sequere.

Forget not beloued brethren, you that are called to Peters function, the most honourable service vnder Kings & Princes, forget not Iohn Baptist u that Prophet of the highest, how he was not onely x vox clamantis in deferto, one that could crie aloude, that could speake wel, Math. 11 but that also, y Necedens venit nec bibens. he was one that lived well, his carriage was a patterne of all grane sobrietie: O follow his steps, imitate Iohn Baptist, let not all bee questions, and nought in actions, all care of studie, and none of pietie. This is it which our Sautour by no

And for you the decre children of the Church our mother, may it please you at my instance, seariously to consider, that it is indeede a high and excellent + Ads 11. commendation for any one 2 with Bar-24. nabas amongst the lewes, to hauethis given forth of him, O furely he is a good * Acts 10. man : or a with Cornelius amongst the Gentiles, to receive this testimonie of

them

meanes will approone of.

" Luke .

Iohn t.

them that know him, Doubtlesse this man is one that feares God: But let meby your parience tell you withall, that hee which with Barnabas would bee counted a good man, must procure this opinion by his fayth shewneto the world, and specifie it by the aboundance of Gods graces dwelling in him: b for so did hee in the Acts of the Apostles. And he that with Cornelius would be famous for denotion, or be esteemed of others a man very religious, must not thinke it rests in a bare naked knowledge, in multitudes of questions, or in frequent conference. No, he must doe cas he did, hee ' Act. 10.3 must pray oft to God, and give much almes to the people : else all his knowledge is nought without obedience.

In one word, let vs al which so joyfullytriumph, in that happie name of professed Christians, fixe alwaies in our thoughts that bleffed Idea of Christ Icfus himselfe, our Sauior and Redeemer, who not onely for his wisedome was able to report what thing socuer in for-

mer

mertimes was acted: (for so sayd the

lohn 4.

woman of Samaria at the Well, domnia verè dixit, He hath told me all things right) but also for his holinesse did worke in

the world, all the gracious workes of perfect righteousnesse; for so the Galile-

ans could testifie of him e Omnia rect è fecit. He hath done all things well too: hee knew all things directly, he did all things infly. An admirable patterne, a worthie president. Learne then (good Christians) not of Peter in this Scripture, to feek for knowledge with neglect of dutie, to be quicke in hearing, yet but flow in following, to be alwaies learning, but neuer practiling: for this you fee our Saujour finds him blame-worthie: but learne of Christ himselfe, the Churches

Marc. 12. fheauenly schoole-master, learne this 29 one lesson, at least studie often in the course of your lives on it, to make wisedome and iustice sweetely kille together, to make knowledge and obedience louingly run along like to eeuen paralells, I meane if so readily you wil receiue

receive the first part of our Saujours
lecture, g to bee wise as Serpents, that Math.
like good schollers you would speedily
take out the next; to bee innocent as
Doues: that you would make the holinesse of your conversation, alwayes
concurre with the measure of your
vnderstanding.

And thus much right Honourable, right Worshipfull, and right worthily respected, shall serue to have spoken for the first part of this Text, to witte, the agent in this due reproofe: which is our Sauiour commanding service, but answered of Saint Peter with nought but questions, and therefore checking him with Quidadte Petre?

It remaineth that wee befeech God the father of all wisedome, that passing ouer the studie of that h kind of knowledge, which have being full of nothing but strife and contention, is altogether earthly, sinfull, and divelish, he wold powre into vs from above, that cælestiall wisedome, which being i pure and i lam. 3.17 peaceable,

peaceable gentle, and without hypocrifie, is fraught with all mercie, and the fruits of goodnesse. And this God the Father of his mercie, for Christ Iesus his Sonnes merites, by the blessed guidance of his holy Spirit, fauourably vouchfase to grant unto us. To which three persons, one God Almightie, Immortall, and onely wise, bee all honour and prayse, laude, and thank sereatures, this day and foreuer whilst the world endureth. Amen.

(....)

Laus Deo.



THE THIRD Sermon.

Vt of this short Scripture (beloued Christians) consisting of source parts, as a naturall body of source principall Ele-

ments, I have heretofore in this and another Auditorie, intreated of the first: to witte, the agent which in this place keepes visitations with S. Peter, and that was Christ Iesus, the Arch-bishop of his soule: I proceede, by your patience, to the second, which is his Action, & that is his reproofe of the Apostles curiositie, which heere our Saujour checks with this sharpereprehension, It becommeth not thee Peter, it beseemes not my Disciple.

In vnfolding which reproofe from the Churches great Reformer, let mee

first

first in all possible humilitie beseech you, that no man misconceiue or misconstrue these my speeches, who striue not to restraine the most painefull searching after necessarie knowledge, but onely to represse the tickling humor of fruitlesse Curiostie.

Judg. 2 0.

I remember aftorie of the amen of 16 Beniamin, that the Scripture fayth, they were excellent at the fling, fo as if they threw stones at any marke, they would not fayle to hit it within the breadth of a hayre: but yet as actiue and as nimble as they were, they were but left-handed people, they threw not with the right. This brings to memorie a saying of King Salomons, who tells vs b that the

. heart of a wise man, is at his right hand, but (alas) the foole hath his placed on the left. Indeede not vnlike, it wanteth not probabilitie. For (God wot) there are many in this vild censorious world,

2 Kip.4. Which doe not c with Elisha the man of

41 God (in the Colledge of the Prophets which was at Gilgall) turne bitter Colloquintida

quintida into wholesome foode, nor withour Lord and Master dat the so- 4 John.2.8 lemne marriage, change weake and thinne cold water, into near and strong hot wine : but e (cursed as they are) . Efa. 5.20 miscall the creatures, speaking good of euill, and euill of good, putting darknes for light, and sowre for sweete. Example of this may be those two periured witnesses, who when our Saujour had said f Destroy this earthly building, and 'Iohn 2. once in three dayes I will rayle it vp againe, speaking of his owne most blessed body, which was but as ours is g a s 10b.4. clayie tabernacle, did notwithstanding 19. h of sette pretended mallice, peruert & Mat. 26. his heavenly and most facred words, as though he had vittered them of leru-Salems Temple, which was that Cities beautie, and the whole worlds glorie: wherefore fince this age and present congregation, wanteth not a number of left-handed Beniamites, & euil-hearted auditors, let me not I pray you, be so vnderstood, as though my inuective

against S. Peter, should be an Apologie

i for them of Athens, or as though in re-

prouing this ages curiofity, I would pa-

tronize the old worlds palpable groffe

ignorance: I meane no such matter.

Let the Philosophers entitle her the

nurse of great deepe wonders, or 1 some

(which would make knowledge their

owne peculiar) let them grace her fur-

ther, to be Deuotions mother: Mother

let her bee to Religion if they will, but

1AC.17.

& Cic.de

Divinat. lib.z. Aquinas

Rom.

furely they shall neuer make her more thenstep-mother: m for how shall men 10.14 serue that God, of whom they have not heard? or true mother if they wil needs haue her, and that there be no remedy, lette them better learne to know her daughters name; it is not Devotion, they mistake her, it is Superstition: for so Saint Paul sayd in the streete of Mars, that they n which worshipped at the

Act. 17

Altar of the Vnknowne God (there was

ACt.17.

the Mother) poore people were o exceedingly too much superstitious, there followed the Daughter. Ignorance and super-

superstition of force must go together. But since I make no question of it, that as P to stand before the throne of, God and the Lambe Christ lesus, is the Reue.23 q fulnes and faciety of the next worlds beatitude; so the entrance in this life to Pla. 17. a Christian felicitie, risto know God - Ioh. 17 3. the Father, and his promised Messias: I hope no man will turmife, that I purpolely declaime, against the true knowledge of our most mercifull God: but onely against that vaine Curiositie, which is neuer satisfied in endlesse questions: for this is it which our Sauiour misliketh in S. Peter, and tels him it besits him not, with Quidad te Petre?

Now therefore, if it please you, lette vs examine this attainder: first if our Apostle were guiltie of this crime: and in the next place (if he were) what should move our blessed Sauiour with such vehemencie of words, to taxe this small infirmitie, as not to say nihil refert Petre, it makes no matter, it concernes not

G

thee

thee Feter, but with an interrogation, what hast thou to doe with it? Quidid adte? What is that to thee Peter?

For the former, which is the inquiric after this fact in S. Peter: Timothy in r. Timis. in his Diocesse indeede had such, sas of prophane bablings and oppositions, meere sophisticall cauils, did make to the world an open plaine profession: and Ephesus that great Citie, renowned through all Asia, had many schollers of this kind, t students of curious Arts: 1 Ad.19. but is it possible that in Christs ichoole any bend their studies that wayes? can Peter be any of that societie? yes alas, it is true, Peter is not cleare from this infection. For as in generalitie that " late Divine sayd well, that in Curiositatis huius audaciam multi passim ruunt, Ginys quidam alioqui non mali, Many men are subject to bee too audaciously curious, & in this number some, which

otherwise are very good men: so in

particular, it is x certaine concerning

our Apostle, that his question to our

Saujour

" Caluinus inftit.li.z.

Saujour, as touching his fellow Iohn, tius de saujoured a little 100 much of this fruit - fanctis in lesse curiositie: hee was right one of hannis. Eues sonnes, troubled with the y hearts , Cal initch: whose soule beeing tickled with ftit.lib.3. lust z of knowing good and euill, cea- fect. 10. sed not from her motions till shee felt 3Gen 3.6. a merri-gall; Indeede some pleasure in himselfe had S. Peter by inquiring after newes, but bitternes from Christ, when hee reprodues it with this checke, Quididad te? thy soule is too ticklish Peter, shee lusts too much for knowledge. But if the disease beeno more dangerous, nor the crime more haynous, Quid opus est gladio ve occidas muscam? What neede so bitter pilles, to purge so small a sicknesse? a word had beene inough to chastise that small trespasse, what needed this inuective, for one poorequestion? Osir, Quia a mag-nus pastor suit Petrus, nulla vel leuis in eo "Vincen-tius in ferenda culpa vel curiositas. Had S. Peter spez. been an ordinary man, one of the commo multitude, our Sauior either with

filence or more mildnesse would have passed it ouer: but being a pillar of his Church, a Peere of his spirituall kingdome, the least flaw in such a Pillar, the smallest indecorum in such a beaupeare, might not bee pretermitted without correction. For b Pedibus licet adhareat puluis, non tam curamus : at in capite inquinamenti nihil patimur: if a little dust chance to sticke on our feete, wee doe not heede it: but on our faces, which are the beauteous heavens of our lesser world; wee cannot endure the least disparagement. The cleuentie Princes under Adonibezeo, might happilie brooke the cutting of their toes, it was no open deformitie, it was not seene in the bodie: but d Davids Embassadors, if their visages bee disfigured, when the Amonites in mockerie, haue shaued their beards to the halfes, cannot but be ashamed, and blush at such indignities. So could our Redeemer per-

haps have winked, if this deformitie

had been in the foot of his body, in the

leaft

Vincen-

* Tud.1.7.

4 2.Sam.

least of his little ones: but in him which was a Prince and Captaine of his Companies, a choyle Prolocutour of his facred Parliaments, it might not escape * Act.2.14 15 without controlement. Wherefore, though there were manifold graces of the blessed spirit, refulgent in S. Peter: as his f readie obedience to our Saui- Math.4. ours first call, whe he was chosen to be an honourable Apostle: his g thirst of Luk.12. heauenly wisedome, when hee craued an exposition of his Masters Parables: h 10h. 13. 37. his sweete and humble modesty, when hee denyed the Lord of glory to wash his sweaty feet: and i his resolute mag- 1 loh.13.6. nanimitie, to offer his life in his leaders quarrell; yet none of these, nor all these could begge a pardon, that this default in so great an Apostle should not bee chastised with Quid ad te? Perer, amongst such golden splendent vertues, this vice of Curiolity not is befeeming.

And surely, though the glorie of these celestiall ornaments may seeme

G 3 fufficient

sufficient to have cast a shade, in which this one infirmitie might hauebeene conered; yet if our Apostle shall duelie: marke in this his darling which heere so tenderly he hath imbraced, but some few lineaments: and observe in Curiofitie but three things onely, her parentage, her qualities, and her entertainement, I dare say hee will not wonder that our Sauior so earnestly doth warne him to disclaime her. When he shall see (Ifay) the stocke of her ancetours, the qualities of her life, and her entertainement with the wife, he cannot but submitte himselfe to this reprehension of Quidadte? from his Lord and Master.

For the first therefore, which is the original of this sinne, the stocke from which the pedigree must bee setcht: we must not looke (as k Pallas could) to deriue it from aboue: God wot it is a lower house where wee must find her ancetours. For if wee should looke to bring her of spring from the heavens, as though Christ were the schoole-ma-

fter

k Cicero de natura. deor.lib.3

fter of such a science: indeede we shall
heare him say 1 Discite ame, &c. Sirs 1 Math. 11.
come to mee, I will reade you a lecture: yea, but this Text is of humility,
and not of Curiositie: if you will learne
of me, learne to be meeke and lowly.

Looke as the fun in nature m which m Calius is the heavens bright eye, the worldes Rhodog.
warme comforte, and the ritch fountaine of delightfull light, though ordinarily as n a mighty Giant he reioyceth " Pla. 19.5. to runne his course from East to West; yet o once retyred himselfe in Ahaz . 2. Reg. diall, and went backe ten degrees from West to East: so that shining P sunne of PMal.4.2. incoparable righteousnes Christ Iesus q Philip. 2. the Messias, 4 though equall from eternitie in the Godhead with his father: delights in difroabing himselfe of that his glorie, and in that mutable diall of our mortall nature, abased himselfe through tenne degrees of his humiliation: when by his incarnation, his natiuitie, and circumcision, his ohedience to his parents, and his refusall of the crowne,

crowne, his meane riding to Ierusalem, and the washing of his Disciples feete: his death, his buriall, and his going into hell hee gaue vs a cleere light to walke in meekenesse after him. Is Curiositie then his daughter, or as his scholler takes thee forth this lesson? doth thee Thew thee commeth of his kindred by her humble lowlines? Alas no fuch matter: Primus superbix gradus est Curirsitas, not the lowest ground of Christs humilitie, but the first rayled steppe of swelling pride, is Curiositie: as neere of bloud as you will have her, shee is too hawtie arrogance, but not in the furthestremooued degree allied to meeknesse. Let him else speake of her, which skilfully could blaze her armes, when he told vs that I nullis repagulis cohiberi porest quin in sublime se proripiat, nihil si licear arcani quod non scrutetur, relictura Deo: she is made all of pride, who therfore as a puffe of winde can no wayes

be kept in any bounders: but with her

insolence rayleth vp her selfe as high as

heauen,

FBernard. de gradib. humilitațis,

f Caluinus instit.lib.3 va.21.sect.

heaven, there leaving not the secretest corner of Gods prinie closet varansacked if she might. If she then be the first staffe of that Babilonian ladder, by which men would thrust their heades into heavens hidden mysteries: and if Christ be the lowly schoole-master of meekenesse vpon earth, shee can by no meanes beekyth or kinne to our Sauiour: though knowledge be a t cheefe Gen. 3.5. thing that makes men like to God, yet Christ owneth not the affinitie of this giddish wisedome: and therefore no maruell though he estrange Peter from her with Quid adte? bee not acquainted with her Peter; shee is none of my familiars.

If then shee can claime no kindred from aboue, wee must looke for her progenitours in some lower house: if shee came not downe from heaven, I pray God she were not spewed vp vnto earth from hell: and surely if wee aske counsell of the auncient Heraulds, I feare mee they will fetch her first ori-

12

b

Bernardus de gradib. humilitatis.

ginall from the dinell. Let that honyfather " S. Bernard else deliuer you his sound judgement, and tell you (as hee thinkes) from whence the was begotten. Te attenta ad aliud (sayth hee) latenter in cor tuum illabitur serpens & blande alloquitur: blanditijs rationem, mendacijs timorem compescit, nequaquam (inquiens) morieris: sed curiositatem acuit dum cupiditatem suggerit, &c. I promise you a stocke of great antiquitie, of no lesse age then since Adam and Eue: shee was familiar with them in the worldes beginning. But who was her father? mary lette him tell you that too. O mother Eue fayth Bernard (for hee telles her the tale) there was indeede (as wee haue learned since) but a vnicum necesfarium, but one thing to bee hearkened too (Gods facred Oracle) which was b morte morieris, Eue when thou shalt eate of that forbidden fruite, the penaltie is death, thou shalt die for disobedience: this was it which charilie in the closet of thy heart, thou shouldst have layd

*Luk. 10.

b Gen.2.

17

layd vp, as c fince did the second Eue a. Luk.2. better message: but thy mind like an euillhuswife, gadding from thy heart, lest roome for the old Serpent subtilly to flide himselfe in, where with allurements he bewitcht thy reason, when he told thee one bit of it would make thee as wife as God was: and where with lyes (of which he is still the greatest mint-master) he supprest thy seare of judgement, which he sayd was but a bugbeare: with these hee spedde thee with a longing for the fruit, and heere he begat the infatiable thirst of knowledge: this was the first conception of sinfall curiositie, thus was she bred and brought foorth to the world. Hearke good Saint Peter: S. Bernard hath drawn you lines of Enes divers progenie: shee had indeede by Adam, Abel and Cain, the two Churches lively figures, but by the diuell the conceined & brought forth Curiolitie: indeede the former, but the worler teeming: so that if you would know the house she came from, and

and who was her great Grandfather, hell was her native loyle, and the divell didfirst begette her. And doubtlesse, not more sweetely then foundly hath Saint Bernard spoken, for from the diuell, yea, from that infernal spirit which first is spoken of in the holy Scriptures, had the her beginning. The multitude of those powers of darkenesse is exceeding great, of which sometimes din one woman no lesse then seuen are: sometimes in cone man a whole legion, full 6 00 o: euery day about each of vs i Tot demones in aere, quot atomiin sole, as many spirits in the ayre, as moates are in the sunne: but of all these millions, the sacred Writte vouchsafethto name but onely foure: and of them the first and most auncient in record, is hee which begot this minion in the world. It was not g Mammon the peny-fathers Saint, the h Prince of this world: for against his i idolatours our Sauiour

would have cryed, k you fooles, this

night shall your soules bee taken from

Marc.5.9

Anfelmes.

8 Mar.6.

30. Ephc.5.5.

you:nor it was not 1 Asmodaus, that sug-1 Tobit.3. gestor of vncleannesse: for against m his "Eccle.23. filthie workes of night and darkenesse, he would have preached as S. Paul did, n Mortifie your earthly members, fornicati- "Colos. 3. on, concupiscence, euill affections, &c. It. 2.Reg. 2. was not o Belzebub that God of vanities, and P lying wonders, for against his Math. 12 seruitours Christ would have exclaymed with Terusalems Preacher, 9 0 va- 1 Eccles.1. nitie of vanities, all is but vanitie. But it was Lucifer, he that first is mentioned, who shining once in heaven r as the 'Esay 14. bright morning starre, could not con- Indees. of heavenly bleffednes, but must aspire to rayle his throne t as high as Gods Elay. 14. 13. was, and equalize himselfe in maiestie with the highest. This was he, which fallen from the firmament himselfe, like " a flake of lightning, x laboured to "Luke.10. draw the lesser starres to darkenesse af- Reu. 12. ter him, and therefore knowing not onely y that warter ανθρωποι τε ἐιστίναι ὁς ε΄ γ Ατίθος.
γονται ουσει all men by nature haue an μεταφ. State ! intimateli.& ca.1.3

intimate desire to attaine to knowLudoui. ledge, but also 2 that & Ser y Auxui reger is in in adagijs. warra in invanit is most sweet, and marmailous delicious, to have an universall knowledge and insight in all things, beganne to nurse up Eue with this sugered milke: hee tolde her it was nothing for her which was Empresse of the world,

Pla 8.7. Dominari leonibus, to have the creatures in subjection, to mount herselfe into an inorie throne borne up with

Reg. 10. Lyons: b sinfull Salomon afterwardes

19. might doe as much as that was: why

flate, supported with divine and intellectual cherubins? and there cleate her selfe, as God himselfe sits, Supra omnem scientia plenitudinem, in al plenitude of knowledge? why would not she seek

to be as wise as Godwas?: thus did he befor poore credulous Ene, and thus be-

should not shee so pure a creature,

reare vp her selfe a glorious chayre of

gate he in the world, this fruitlesse Cu-

riolitie, which sithence hath enermore insused her selfe into the minds of men:

heere

heere is her stocke indeede, old inough and auncient, but her progenitor impious and hellish. Then bethinke thee blessed Peter, wilt thou match in such a kindred? wilt thou converse with one that is of this damned family? Alas think not strange, fince this idle Curiositie is none of the familiars to thy bleffed Sauiour, but a wicked daughter of the diuellhimselfe, whose stocke came first from hell, and whose father was a serpent: thinke not strange (good Peter) if thy maister seeing thee with her, forbid thee of her companie, saying, Quidad te? come leaue her Simon Peter, haue no dealing with her.

And thus much for the first thing, which was this vipers parentage. Now followeth the next and the seconde poynt, which may demonstrate the worthines of our Sauiours reprehension, and that is the full vewe of the qualities in her selfe. For happily shee may fay das Lycus did in the old time, Nobi- Senecia les non sunt mihi aui, nec altis inclytutitu- Herc.fu-

lis genus, sed clara virtus. Indeede I cannot boast much of my father and my ancetours, I stand not greatly vpon my stocke and pedigree, but I have vertues of mine owne, which sufficiently may commend me, I have graces in me, for which the world admires mee. Doubtlesse brauely spoken, but shee wants good Neighbours, and if that bee true · Ludoui- which commonly is fayd, e that xdxs cus in ada- nogano nanov wor like birde, like egge, like father, like daughter, it were strage that the diuell so vglie as hee is, should bring forth Curiolity so faire as she pretends. Wherefore let vs make triall of these her vaunted vertues, and I presume that if either wee respect God, herselfe, or the world, wee shall finde her vnpleasing to the highest, vnfruitfull in her selfe, and dangerously hurtfull to the soules of men: the least of these able to extort a check from Christ, whe he found his servant Peter so possessed with her.

For the first, if wee list vp our eyes to

the

gijs.

the heavens and our creator, as he fayd f where is the learned scribe, and the . . Cor. i. grand disputer? we may fitly say, where is the subtill doctour, where is the curious Questionist? how pleasing vnto God is his sweete profession, is he the Student whose learning is so gracious? furely wee may answere of them as S. Paul did of the other, truely no sir, 8 Sapientia huius mundi stultitia apud de- 8 i.Cor. um, the great wisedome of these men is ibiden. but foolithnesse with God, it is a knowledge in which hee takes no such pleasure. Of men it is true, and too apparent, h vt immodica cupido plusquam fas est sci- " Caluinus endi, nos titillet, that the body is not instit.lib.3 more apt to laugh with gentle tickling, to. then the foule doth skippe for ioy, whilst shee hunrs after needlesse and subtile questions. Take an instance if it please you in both the generations: both in the former age, and this weeline in. In old time Dioscorus was so bewitched with such quiddities, sounding in his eares as sweet as Syrens songs, thats Augustine

August. Epist. 56.

gustine that good Father, was faine i abripere illum de medio cursosaru inquistionum, to take him off by hold, least he should dwell in those studies. And for this giddie-headed age in which wee line, it is dayly experimented, that k ma-* Caluinus iori voluptati sunt curiosa istac quam qua

instit.lib.1 Cap 14. fect.4.

in vsu sunt quotidiano. Gods blessed will which he hath reuealed, is nothing fo pleasing or delightfull to many men, as is this busie prying into his hidden secrets. Now our holy Creede, the Royall Law, out Sauiours prayer, the Chur-

ches Sacraments, tush these are stale things, children are cunning thus farre, but if you can, out of Dionisius describe

de operib. dei parte.I lib.2,cap.

1 Zanchius

thence you can shewe vs howemanie orders there bee of Angelles, whether there be nine or more or lesse: in euerie

vnto vs the heavenly hierarchie: if from

order howe many degrees or formes there are: and in euerie forme how ma-

ny Angels sitte: O this were worth the hearing, such a Doctour were worthy

the following, that in one howres Ser-

mon

mon could make his audience as skilful, as though in a journey of many yeeres, they had trauailed themselves throughout all the heanens. Silly fondlings, who when S. Paul which was rapt vppeas "2 Cor.12. high as the third heaven, could tel them no such newes, nor report them no such matter, (but contrari-wise, rather n told " 2.Cor.12 them that which he heard might not be disclosed, no man could vtter it) doe othinke that Dionisius as though he had . Caluinus beene a present guest, not in a Platoni- institulib.t cal but an Angelicall banquet, had been cap.14. dropt downe from the cloudes, as if it were to bring them tydings, what he had seene in another world, and how he had parlyed with the Angels. But how acceptable soener this knowledge is to man, P who is nought but vanitie, and P Pla.62.5. followeth after lealings, fure I am that 9 Deo est ingratissima, it is unpleasing to 9 Zanchius the Almightie, his soule abhorres it: he de operib. can say r Sapite, my sonnes, bee wise, I dei part. 1. would have you to bee so: yea but hee ' Ro. 12. added ad sobrierarem, bee not too wise,

y

take heede of Curiolitie. And therefore if the be so yrksome in the eyes of his father, no maruaile though Christ would repell her from the heart of his servant with Quidad te? banish her from thee Peter, my father doth not loue her.

But why should not God affect her?

Mat. 13.

is not this the that is fruitfull in the multiplicitie of all knowledge? is not this a bleffed graine of that r Euangelicall corne, which brings foorth thirtie, fixtie, an hundred foldes increase? is not this the nimble motion of mans neuerresting soule, which breedes him plenteous measures of all compleate skill? Veriewell remembred, that is indeede the second thing of which she boasted: but let Saint Bernard tel her what profite there is in her, he will assure vs, and we may beleeve him, that Nihilest in homine cui prosit curiositas, sed friuola prorsus & inanis est ac mutatoria consolatio. If not the in her owne cause, but S. Bernard may bee credited, shee is good

for nothing, there is no goodnesse in

her,

f Bernardus de gradib.

her, but a little pleasure, and that is but friuolous and vaine, and momentanie. Surely shee hath bragged fayre, but whilft the hath told vs how oft the hath beene with child, shee hath brought foorth nothing yet (God wots) but wind. Alas poore soule, a drie sad lump ofearth, not like rich Canaan which Exo. 3.8. flowed with honey and milke, but like u Sychems soyle, which once sowed " Iud. 9.45 with Salt, was alwayes barren: nothing to be compared to the vines of Engaddi, * they brought forthful and laden clu- * Cant.r. fters:but resembling that Figge-tree betwixt Bethany and Ierusalem, y which , Math. at perhaps had leaues on it, but no holesome fruit: what? shee like the corne in lewries vales, that with her fruit did 2 Pf2.65. make the fieldes to laugh and fing? nay nothing lesse a poore hay-seed rather scattered on the house toppe, whose in-Ilt. crease filles neither the reapers arme nor hand. Shelike the happie Matron, b which bred and planted her manie . pfa.128. children like Olive branches by her H 3

a

d

n

r,

Mat. 22.

Luk. 7.

husbands table? nothing like her, rather to be a match with the woman of Ierufalem, who though shee had seauen husbandes, yet could not have no children. If then like Sychems foyle, that bare no corne, like the cursed Fig-tree, that had no fruite, like grasse on the housetoppe, that yeeldeth no increase, or like the woman of Ierusalem, that lacked al issue: this self-comending damsel be thus altogether barren, doubtlesse our d Sauiour will say to our Apostle as to him in the vineyard: Succidito infrugiferam, down with the vnfruitful graft. Perer though she be barren, let her not make thee fruitlesse, but cutte her off from thee, away with her Peter, Quid adre, and so forth.

And thus farre have you heard her two first qualities disabled, how she is pleasing vnto God, how fruitlesse in her selfe: now after the comma and the colon, let vs adde the period, how well shee deserueth of the sonnes of Adam, whether shee bee not onelie

not

not beneficiall, but hurtfull and pernitious to them that loueher. Verily if he may be take which in these latter daies, as too true an eye-witnesse law the inconuenience of it, e Ex curiostate non Caluinus solum frinola sed & noxia etiam quastio- cap. 25. nes scatuciunt: friuola ex quibus vilitas sect.10, nulla potest elici: noxia quodin illis qui sibi indulgent, perniciosis speculationibus sese implicant, hee will tell vs that from this bitter roote of cursed curiositie, do bud and blossome in the mindes of men innumerable questions, not onely friuolous, which aduatage not the asker, but hurtfull, which bring him losse & detriment. And as he truely hath connexed these two shrewd vices in her, that she is first vnfruitful, and then more then so obnoxious: so hath another drawn the first & this together, of those deserts she maketh both to God and man: & tels vs that f Intempestina curiositas praterquam us de opequod Deoingratissima est, est etiam curiosi- ribus dei. tas ipsis pernitiosa: this vile vnscasona- parte & li. ble and vnreasonable curiositie, as she is & cap. r.

offentiue,

Geminianus de fimilitudinib lib.5. cap.34. offensive vnto God, so is the preindicials to them that soue her. Silvestribus hit ceruis similes sumus and so forth: did you ever marke (sayth one) how the wilde staring bucke which runneth in the forrest or in the open chase, spying the stalking-horse, standes wistly at the gaze, which the skilfull hunts-man by him with his peece or crosse-bow kils him: such fondlings or madlings are the cutious people: which when nice questions or strange novelties are presented to them, by him which so would alwaies keepe them occupied, doe fixe

h Gen.10.

de ope

.I.C.

struction: this is the danger which men liue in, that follow Curiositie. For what is there in man, which may aduaunce him to felicitie, either his knowledge

their thoughts and plealures onely on

fuch trifles, till the h infernall Wimrod,

the great hunter for mens soules, doe

bring them sodainely to vnseene de-

of God, his faith in him when he knoweth him, or the fruites of that fayth by which he ought to serue him, but they

are

are mightily impeached by this one finfull qualitie? To that if all these perilles redound to man by this infirmitie, that she is the enchantresse of his vnderstanding, the common enemie of his fayth, and the corrupter of his manners, it was necessarie that our Sauiour to prevent this inconvenience, should remoove her from S. Peter with this reprehension, Quididad te? beware of her Feter, shee is too too dangerous.

To give you of each of these but a taste, lest I be too tedious, concerning the soules eye, her hand and her fruit: it is vidoubtedly certain as touching the first which is our intellectuall part, that this vice of curiositie doth either make that bright eye of our soules but to cast sleight glaunces, so that it can see nothing of God, or of his workes of wonder; or on the other side, causeth it too much to stare on them, so as being dazeled, the sight it hathis but consused: either it restraineth the viderstanding by vagaries that shee searcheth nothing,

thing, or else surchargeth her with too much worke, whilft thee would have her leeke and find forth all things. Concerning the former, which is therestraint of the vnderstanding fro knowledge: there are but two passages for wiledome into the heart of man, either by the eyes fight, or the eares quicke *Cor. 2.9. hearing, 1 for if neither the eye haue seeneit, nor the eare haue heard it, it cannot enter into the heart of man: and alas, both these passages by this one infirmitie, are vngraciously stopped and intercepted. The eye which by reading conneyeth sweete knowledge to the vnderstanding, fayleth in this office (as once a k Bishop of Lyons tolde vs) by three fundry errors, sometimes by too quicke rowling, when students ride postaster the works they labour in: as though turning their bookes leaves would throughly furnish them with their Autors judgement: and fuch a

scholler I was Pelate, which when hee

k Galiel. . Peraldus to.z.de vitijs.

38. had asked our Saujour what the truth

of God was, flung forthwith from the bench, & would tarry for no answere. Sometimes by too flouthfull mooning, soone wearie of well doing, when men because m continuata lectro dat pertina- " Iulius cius ad languorem, if they reade but a Scaliger de little long, doe finde it something yrk-exercitasome, n doe not as Hesind. Simonides, tione.308. Stesichoras, and Isocrates, whom neither desenectudayes, nor yeeres, nor age could make te. weary of their studies, but though the Prouerbe say o mi souov wordy averifes ov o Ludouiavazerae, if thou wilt needes build, leaue cus adaginot the foundation till it have a roofe 3. on it: notwithstanding, when by reading they have begunne a beauteous frame of euerlasting wisedome, like P him in the Gospel, do sit them downe PLuk.14. and make no end of it, for a little faintnesse. And lastly sometimes, (which hapneth as often as either of the former) by this vaine and fickle inconstant curiofitie: when men taking bookes in hand to increase their learning, because they long for variety and change

of matter, cannot indure to reade right on directly, booke after booke, and chapter after chapter: but needes must reade heere a leafe and there a page, now in the Preface, straightwaies in the tractate, & anon in the epilogue: like the 9 Egyptian Dogges, which at the River Nilus stand not when they are drie, to make a sette drinking of it, but here a little, and there a little lappe water as they are ruuning: thus the soules eye glauncynge ouer manie things, plainly discerneth nothing : and thus curious readers by this infirmitie, are restrained from attaining knowledge, which so much they long for.

* Freigius de Ciceronc.

cicero academ. libro.4.

And for the eares, the two fayre doores for witedomes enterance, I will say no more then r that the Romane Moses hath sayd alreadie; that of our non proficiencye, in hearing wife mens speeches s Due sunt potissimum cause: questionu. primu quod desigimus animos parum, & intendimus in ea que sunt perspicua; alterum quod fallacibus & captiosis interrogationibus

tionibus circumscripti, eas quas dissoluere non possumus a veritate desciscimus, there are two speciall causes why we profite not by hearing, either defect of attention, whe the plainest things not heeded, doe as easily scape from vs, as they entred to vs: or else excesse of vain & bufie curiofitie, when intermedling with darke things, & intangling our felues in them, because wee cannot cleare them, we loathe all learning. And thus hath this cursed Philistin dammed vp . Gen. 26. these lively fountaines from whence Isaacks God had prouided for his seruants, sweete streames of knowledge to refresh the soule with: & thus doth Curiositie preuent mans vnderstanding . lest the eyes or eares should posselle her of that wisedom, which might conduct her to eternall happinesse. And therefore blessed Peter, if this one euill quality, making thee inquisitive in needlesse questions, did hold thee in the meane time from more soueraine knowledge, it was time for thy mafter

to recall thee from thy chase, and with Quidadte? to tell thee thou miftookest thy marke: this is not true wisedome, this is she which spoyles it, and with-holdes thee from it.

But if happily after many and fundry the foules discourses, shee doe fixe and tettle her selfe at last on something, (as after many tempests, riding in the harbour) if from hence Curiofitie doe chance to be her Pilotte, by fetting her in learch of things either too difficult, or too many, the furchargeth the vnderstanding, and makes her faint in the Caluinus labor: for u Quum moduli nostri immemores nimia audacia, in sublimetransuo'amus, cælestis gloria fulgur sape nos obrutt. When men vnmindfull of their firength and scantlings, will needes ayme at a marke which is too high for them, it is no wonder if their bowes be broken. Askehim else, that drewe the fairest length that euer mortall man did: and hee by his owne bow and shafts can tell you, that as though

inflit.lib.z cap. 25. lect.Jo.

hony be sweet, yet too much will make you licke; so though nothing be more worthy studying of then the glorie of God, yet * Qui per scrutatur gloriam Dei, * Pro.25.
is obruetur gloria Dei: He that will be Secundum prying into Gods endlesse glorie, it is a versionem thousand to one but hee is ouerwhel-S.Hieron. med with his maiestie : curiositie confoundes them which seeke too farre in hard things: for what are these vaine speculators in matters difficult, but as vnskilfull labourers, which to repayre a house, vndermining the ground too deepe, y conuulso adificio seipsos oppri-munt, cease not till they bring the buil- rius. de ding vppon their heads: or like the studio 10. simple swanes upon the grassie hilles, cap.3. which z fixing their weake eyes vpon z plato in the gleaming funne, stare so long vpon phædone. that shining substance, till their sights being dazeled, they are faine to be led by others: or like the poore gnats, (fro that qualitie called a Lucipeta,) which Geminineuer rest to flie and flutter about the anus de sicandles flame, till (though it be pleasing militudibe- cap.21.

because it is light, yet not regarding it is dangerous because it is hre) they scorch their vellam wings, and perish in their ioyes. Such pyoners, such swanes, such sillie gnats are these vaine people, which curiously digge into the depth of Gods secrets, balwaies to be admired, but never reachte to, needes will gaze vpon his glorious essence, whose

Rom. 11. eyes tenne thouland times are brighter

33 then the funne, and will be prying into

· Eccle.23. that endlesse d light which God inha-

19. biteth, and is inaccessible: and therfore

1.Tim.6. no maruell if they ouerwhelme them-

for felues in their owne deuiles, and by the funne of maiestie, and light not to be attained to do cleane dazle and dimme their understandings light. For so in old time did the Pagan Gentiles, which the Apostle speakes of, who whe God by the well couched engine of this gor-

Rom.r.

by the wel couched engine of this gorgeous world, had taught them the eternall power of his vnseene Godhead,
did not in thankfulnesse glorisie him
for this goodnesse, but sought him another

ther way, with their vain imaginations, had therefore their vnderstandings exceedingly obscured: and when they professed themselves to be the wisest, in their dungeon hearts became most foolish. Thus then this vilde enchantresse of mans weake understanding, either by inconstancie keepes her from getting knowledge, or with too much audacitie, confoundes her in that he getteth. Wherefore, fince this darke shade of sinfull Curiositie, was in dangerto ecclipse the beauteous light of Peter so fayre a starre in the Churches firmament, graciously did our Sauiour hasten in compassion to the Apostle, to remoue farre from him this earthlie fubstance, saying Quid ad te? this knowledge is but ignorance, it is not for thee

And thus much for the first thing, the mindes vnderstanding; now from observing the humours of her eyes, let vs come to her hands, and feele their pulses, to try if this quality once insufed

10

to her, do make them beat more quick or slowly: to see if Curiositie insinuated to the soule, do make fayth, the spirites hand, more strengthned or more weakned. Verily, if either doubting in the hard points of our Creede, or error in declining fro the true Apostolike fayth, or defectió & Apostacie in generall fro our profession, may be sayd to beethe strengthening of the soules spirituals hand, then with fuch strength doth this sin of curiosity supply her; but other aid the this she brings none to mans poore fayth, then eyther vncertaine doubts, or palpable errors, or vild Apostacie.

For touching the staggering and wauering in our faith, it is an excellent Ca-Rom.14 non which the Apostle hath, fthat these ... which are babes in Christ lesus, as yet but weake in fayth, should be received and entertayned of them that are frong, but how? not with controuersie of disputations, not so by no means, for that in the nouices of Christes schoole (ifthey be alreadie doubtfull)

wil make the in their belief to be more vncertain. So in the Primitiue Church, though that great Doctor comanded & 1. Col. g euen in the vertue & authority of his Master Jesus Christ, that there shuld be no dissentions, but that al should speak the same thing: yet because there had beene hicrupulous questions of néed- 1 Act. 2.15 lesse circumcision, and curious corronersies about things offred vinto Idols, 1 1.cor.8. many doubts were made amongst the Disciples, what part they might leane to in their own religio, & fro these doubts came divitions in the Church, one klay- 11. cor. 14 ing he was Christs, another Paules, one holding of Apollo, another of Peter, thus rending! that seamlesse coate of Christs 1 Joh. 19. vinion, the church. And so in these latter 23 and tumultuous dayes, as is fayd of the heathen, m Facilius inter horologia quam "Cœlius well looke to have all the clocks in the ginus li.1 & citie strike twelue at once, as to find all the Philosophers of one opinion: so we may as truely say cocerning Christians,

but with unfayned forrow to see our holy mother so torne and so massacred: that these endlesse and fruitlesse controuersies, which not many yeeres since some mens either ignorant curiositie, or inconsiderate zeale, or enuious discontentednes, did rayse & sweate in in this Church and kingdome, haue bred fuch doubts in the hearts of many people, that they scarce knowe what fayth to hold, or what to cleave too in Religion: so that as one sayd n Quot schola tot secta, wee have almost as many judgements amongst vs, as the citie hath churches, or rather Quot homines tot sententia, euery particular man hath his owne seuerall Religion. Is it not a wofull thing and to bee lamented of all good men with flouds of teares, that many in these late dayes fall from the bleffed fayth of Christlesus our gracious and sweet Redeemer, and become hatefull Turks or misbeleeuing lewes? and those which abide with vs and continue Christians, thousands canno

refol

Cicero lib. 1. de finib.bonor,& malor.

resolue (o though Christ bee not diui- ... cor. r. ded) what faith in Christianitie they may professe. What shal I be (sayth one) shall I be (as they terme it) a Papist or a Protestant? and if a Protestant, must I be a common professor, or a disciplinarian? if a disciplinarian, of what stampe must I then bee? shall I prooue an Anabaptist, or a Brounist, or a Barocist? or if none of these, shall I be one of the kind Familie of loue? Thus standing betwixt fundrie new-trode pathes, yet knowing not which to enter. Oblessed Lord, the God of peace, and fountaine of all loue, which art the Father 4.5.6.&c. of vs all, aboue, through, and in vs all, when thy sonne our sole Lord, which hath but one spouse, his beloued Church, hath admitted vs into her bosome by one lauer of Baptisme, and called vs to one honourable profession of true Christian fayth, why should her poore children thus striue in her tender armes? why should Christians diuide themselues in such sundrie factionsi

but with unfayned forrow to see our holy mother so torne and so massacred: that there endlesse and fruitlesse controuersies, which not many yeeres since some mens either ignorant curiositie or inconsiderate zeale, or enuious discontentednes, did rayse & sweate in in this Church and kingdome, haue bred such doubts in the hearts of many people, that they scarce knowe what fayth to hold, or what to cleave too in Religion: so that as one sayd n Quot schola tot secta, wee haue almost asmany judgements amongst vs, as the citie hath churches, or rather Quot homines tot sententia, euery particular man hath his owne seuerall Religion. Is it not a wofull thing and to bee lamented of all good men with flouds of teares, that many in these late dayes fall from the bleffed fayth of ChristIesus our gracious and sweet Redeemer, and become hatefull Turks or misbeleeuing lewes? and those which abide with vs and continue Christians, thousands cannot

refolue

Cicero lib. 1. de finib.bonor,& malor. resolue (o though Christ bee not diui- ded) what faith in Christianitie they may professe. What shal I be (sayth one) shall I be (as they terme it) a Papist or a Protestant? and if a Protestant, must I be a common professor, or a disciplinarian? if a disciplinarian, of what stampe must I then bee? shall I prooue an Anabaptift, or a Brounist, or a Barocist? or if none of these, shall I be one of the kind Familie of loue? Thus standing betwixt sundrie new-trode pathes, yet knowing not which to enter. Oblessed Lord, the God of peace, and fountaine of all loue, which art the Father 4.5.6.&c. of vs all, aboue, through, and in vs all, when thy sonne our sole Lord, which hath but one spouse, his beloued Church, hath admitted vs into her bosome by one lauer of Baptisme, and called vs to one honourable profession of true Christian fayth, why should her poore children thus striue in her tender armes? why should Christians diuide themselues in such sundrie facti-

ons? Gracious and glorious God, which are both founder and Patron of thy Church, fince thy inuifible power a calme the raging of the Sea, and lay the bluftering winds, pacific these contentions amongst vs thy humble servants, and once bring (if it please thee) all Christian Kingdomes to the vnitic of thy spirit in the bond of peace. But leauing our hearts desires to his heauensic providence, you see (beloued and blessed Christians) this first bitter fruite of wicked curiositie, in respect of our fayth, which is a doubtfull wavering in our most holy profession.

Manassis
Angelius
Policianus
Epistolar.
lib.9.Epistola.

Math. 8.

Yet this is not the worst, for mens grosse sinnes are r iron chaines, and one like draweth on another. When I think on Alcibiades in former time, that though with Pericles his golden vaine of sugered eloquence, hee could not be mooued, yet of times hee was rauished if he heard but Socrates, passing a fewe harsh naked wordes: mee thinkes I see a simple Christian ledde by curi-

curiolity, to the entrace of these waies, like that poore t Prophet that came "Reg.13 from Iudah, who having for a while 16.81. disputed with himselfe, which of two wayes he were best to take (God wots) made choyse of that where a Lyon did. deuoure him. And so (I feare me) many men drawne by needlesse scruples into doubtes of fayth, when they have long studied which part to take, doe ioyne themselues to that which is erroneous. I wil not now, as I have not from the beginning, build this suspition vpon mine owne conceit, but I wil intreate that " learned and godly Father. Saint Gregorie to speake it for mee, and I know he will tell vs, that Nonnulli dum "Gregor.
plus exquirunt contemplando quam capi-lib.8. unt, vsque ad peruersa dogmata erumpunt: O dum veritatis discipuli esse necligunt, errorum magistri humiliter funt, many by busie searching, when they would haue their vnderstandings to beare greater burdens then well they can stand under, doe fall into ungodly and peruerle

peruerse opinions, and when by pride they scorne to be truths humble schollers, yet they blush not to bee teachers of most falle errors. But alas, what needed I to have troubled good Saint Gregorie? Saint Paul that was farre his auncient would have spoken it for mee, that x when men professe these vaine or childish bablings, and oppositions of this fond reputed knowledge, they must necessarily erre in matters of their Faith. As I might shewe you amongst manythings else, in that one mysterie of mans predestination, which indeede is of it selfe Aliquantulum y impedita, sed valde perplexam atque adeò periculosam reddit hominum curiofitas, something obscure and cloudie, but by mens sturring in it, made much more dangerous: when they having pryed too wiftly into it, yet finding not the depth, frame to themselves this most wicked false

* Tim.6.

T Caluinus instit.lib.3 ca.21.lect.

Rom.9.

fore my birth, I was elected or rejected ecaluinus for heauen or hell, what bootes it me

conclusion: if with Efan or Jacob be-

blisse or bane already is prepared; an odious consequent from curious Antecedents. But as it doth in this, so fareth it
in many other foundations of our faith:
for the end of the commandement (a as
that chosen vessell sayd) is loue proceeding and issuing from a heart that is
pure, from a good conscience, and from
fayth vnfained: yea, but from all these
doe many erre, both from true charitie,
good conscience, and from faith, whilst
they turne aside to these vaine foolish
ianglings.

And happie it were with men, in these points of fayth, if by the grace-lesse conduct of this curious arte, they did but a little divert and turne aside, if they did not start backe and turne away cleane from all faith: if men above their reach medling in Religion, became not in the ende state Atheists, irreligious. But God (I beseech him) bee merciful vnto vs: if David in his time knew b that dixit insipiens in corde suo, &c. the

123.14.1

vngodly man did soothe himselfe in his heart there was no God, we must needs perceiue it in these wicked dayes, (in which rebellious sinne being growne to a ripenesse, must needes ere long bring vppon vs vtter rottennesse) that there are many (ifbut one, too many) which not in their hearts, but at their tables, doe not onely thinke, but spare not nowe to say, that (which blessed Cal ninus Lord forgiue me to repeat) the c Godinstit.lib. 1 head is but a cypher, the Scriptures are but fables, and Religion but a policie to keepe poore men in order. O thou most holy and glorious Trinitie, who but some hellish infernall spirit, or else some damned wretch suggested by their mallice, durst belch or spue forth such hatefull blasphemies, to loade the sinfull earth, to infect the ayre, and obscure the heavens with? But alas, whence riseth this? let that one late, but learned diuine tell vs, what might bee but one cause of this great Apostacie, hee will assure vs, and he sayth no more

then truth, that d Curiositas homines qua-d Zanchius si in laberynthos inducit, ex quibus quum se de operib. nequeant expedire, eò tandem adducuntur li, & ca. 1. vt nihil credant, sed absor effecti in tenebris pereant: one thing which ingendreththis cursed Atheisme, is that intollerable vice of mans giddie Curiolitie, which when it hath brought him through multiplicitie of questions, to a confused maze of his owne vnderstanding, from which hee findes no issue: leaues him there desperate of all knowledge possible, so as having already doubted and erred in many things, he settes downe his rest neuer more to beleeue in any thing, but to renounce and abiure all Religion whatsoeuer. Heere is the bramble, and this is the soyle which beares it, Atheisme the stinking weed, and Curiosity the groud that yeeldes it. But as the Athenians when dd Abderites Protagorus that fa- dd Colius mous sophister, in the fore-front of a Rhodog. Booke which he published, putte this antiquar, lectionum sentence, that de Dis neque vt sint, neque li.22.ca.1.

Ut

vi non sint, non habuit dicere, whether there were a God, or no God, it was a thing he would not deale with, for his haynous impiety did both banish him, and burne his scribblements: I would Christian Kings and Princes, whose Royall Courts Swarm now with Atheists, blushing not to scorne the holy Church, and to contemn the Prophets, would not suffer the Gentiles to outstrippe them in their iustice, but brandish vengeaunce against these hellhoundes, whose least blasphemies deserve sharpe death, a thousand times more then the needy fellon: would God (if not goe before them yet) they would imitate the Athenians, that their diuelish blasphemies might be supprest, and themselves, most horrible detested Athersts, might be thrust from the presence of Gods annoynted. For then this sinne, what transgression is more capitall? yet rising fro that which the world deemes no sinne, from mans vnstayed & endlesse Curiosity. And certainly, if it worke

worke thus vpon mans poore faith, that it maketh it either doubtfull, erroneous, or defective, as thus shortly I have shewed yon, since Christ meant e to Luk. 22. make Peters fayth strong and impregnable against all the winnowings and siftings of the diuell: it is no wonder if hee would cleere him of this so adverse an infirmitie, with Quidid adte? aske no such questions Peter, this cocerneth not thy fayth, or if they doe, these will but either a stonish it, or else seduce it, this knowledge is not for thee.

Hitherto haue ye marked the soules eyes and hand, how cleere the one, and how strong the other is, if ever this vild infirmitie bee acquainted with them: now I beseech you in one moment take notice of her fruits which the bringeth forth to the world, if the same possesse her, and see what are the actions of mens lines which are so infected : and verily you shall perceive, that if there becany good thing which the will of man would put in execution, that like a

32.

Exo.1.15

strous curiositie doth murder it in the birth: or if there bee any euill which the heart conceiueth, that as a tender nurse shee fosters and brings it vp, as a Senacharib did Adramilech and Shari-

19.37.

g Senacharib did Adramilech and Sharizer his sonnes. For touching the former, which is the hindering of good actions, if we elooke backe to the first man, to learne how his affections at the first were poysoned and depraced he cit audam Deus hominem rectum. sed

versu.
versu.
versundum
versionem
S.Hieron.

cit quidam Deus hominem rectum, sed ipse infinitis se miscuit questionibus: God made man at the first wise in his vnderstanding, and holy in his will, but he by his many questions impared both these graces, and by his curious inquiring after Gods hidden will, hath ouercast his vnderstanding, and distorted all his passions. And for our selues, the stemmes of that old stocke, there is inothing holds vs more from the practise of true god-linesse, then olde wives prophane and soolish childish fables, then listning to vaine and fruitlesse curiositie, as sayd

1 1. Tim. 4

7.

the Apostle, k so that si rite sapere volu- & Caluinus mus, relinquenda sunt nobis paraioparaista, instit li.1. que ab otiosis hominibus pobis traduntur, if sect. 4. either Adam at the first, or wee which are since, would have learned or will learne that wisedome which is perfect, which standes 1 not in friuolis questio-, Caluinus nibus, sed in solida pietate, not in nice ibidem. quirkes and quiddities, but in sounde vnfayned holinesse, there must first bee a disclayming of the sinne of Curiositie, for the imoothereth our best thoughts, shee preuents our good indeuours. And not so onely, that shee m breedes managed in the more by faith, th but shee is the mother and the nurse of much grosse impiety, shee fraughts mens liues with sinne and wickednesse. For how should it bee otherwise, sayth good Saint Barnard, but that n Animus . Bemardum per multa euagatur, facile inuenit vbi dus de adhareat, vbi noxiam experiatur delectati- gradib. onem, whe our minds will needs wader tis. through varietie of all things, amongst many they must needes light on some that

that be euill things, where the foule, which of her selfe is prone vnto iniquitie, takes her solace and pleasure in linfull delectations. Thus the eye of the vnderstanding, o like Iacobs sheepe, too Gen. 30. firmely fixed vppon these particolored 37. objects, makes the affections (as they did) to bring foorth spotted fruites, to

2. Tim.

11. Tim.

manifest to the world nought else but sinfull workes. So in his time the great Apostle Saint Paul obserued it, P that the best effects of foolish & vnlearned questions, is but contentions strife, this 9 royouaxia ingendreth nothing but entry and æmulations, raylings and euil 6.4.5. surmises, in one word, vaine disputations of corrupt erroneous men. And so we at this day see it but too plaine, that our curious masters, brokers and detenders of our new-found questions, aretoo much taynted (I would it were not true) with conetoninesse and maliciousnesse, sure marks of that fond faction. And these for our will and our affections, are the fruits which Curiolitie brings

brings for mens lives, good works shee hindreth, enill deedes she still aduaunceth: this is her disposition to the soules endeuours. Wherefore if the be an obscurer of the minde, a weakner of the fayth, a corrupter of the affections, happie was Saint Peter that our blessed Sauiour would remooue her from him with Quid ad te? beware ofher Peter,

her companie is full of danger.

Thus farre right Honourable, right Worshipfull and beloued Christians, you have heard-the two first arguments, which may demonstrate vnto vs, how deferuedly our Sauiour vttered, and how patiently both Saint Peter and our selves should suffer this reproofe of Curiolitie. The first drawne from her parentage, the originall of her essence, which she cannot clayme from Christ or from aboue, but was delineated to have sprung from hell, and from the divel himselfe. The second collected from her inhærent qualities, which shewed vs, that if she be vapleasing vato God,

God, vnfruitfull in her selfe, and dangerously hurtfull to the soule of man,
darkening his vnderstanding, when either she misleades it by vagaries, or ouerloades it with too much searching,
wronging his poore fayth either with
doubts with errors or defects, and corrupting his affections, with suppressing
holy actions, and ingendring euils
workes, our Sauiour might justly give
forth, and our Apostle gently beare, this
so demerited a checke of this sinfull
Curiositie, in these words Quidad te?

There remaineth but the third & the last to be added, observed from the entertainement, which in all generations this vnsauorie, barren, and pernicious art, hath had with wise men But as the Romane Rhetorician r sayd once in his Oration, Mallem ego ante dicendi finem facere quam vos attente audiendi, I had rather cease to speake too prolixly, then make you wearie of hearing gently, the same course will I hold with this Christian presence, rather reserving this remainder

Cicero pro P. Seft.

mainder to be deliuered to you next faboth, then ouer-burden you at this time
with heaping vp too much. Wherfore,
til then crauing your wonted patience,
I commit both your meditations vpon
this, and my studies for the next, to the
blessing of the highest, who in the vnity
of his God-head, and the Trinitie
of Persons, by vs and all his
creatures bee euer glorisied, Amer.

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THE FOVRTH Sermon.

N the facred storye of the heavenly inspired Booke, reporting the wondrous creation of this beauteous world, and the gracious re-

the-

demption of vs poore sinfull men, there are two speciall rules, which a late but learned divine hath excellently præscribed to everie Christian, a Vt sides ad sit of sobrius animus: first that when the Prophets and Apostles, the holy men of God, do relate vnto vs, b not from their private motions, but from the Godheads influence, the prædictions and narrations of these subject matters, we doe not expect that they should bee justified by Logicall arguments, or Ma-

"Zanchius de operibus dei. parte lib. & cap.1. 2.Pet.1. 20,21.

thematicall demonstrations: but since: it went currant amongst men, and those Pagans: c Hoc veruest, dixit n. 2. Lucta- Cicero tius, hoc sequi necesse est recito enim tabu- de oratore las, my assertion is true, for such a great lib.2. Clarke said it, this must needes be auou- Heb.6. ched, for I produce you my authorities we that will be counted the servants of the highest, doe with all readinesse of fayth, embrace his speeches, which d being immutable in all things, cannot possibly lie. The next is, that (like Dauid) e wee be not hie-minded, nor exercise our selues in matters too hard for vs, that weefeekenot to knowe more then Moses & others which were Gods Chroniclers could impart vnto vs, nor labour to learne that which hee pleaseth not to teach vs: but fince the Beth-1, Sam.6. shemits were punished for looking in the Arke about their Lords commission, that we keepe gour soules meeke & Psa. 131. as new-weyned children, and prye not too much into Gods hidden secrets. Two necessarie directions of weightie impor-

importance for fayth, that we receive al which God hath tolde vs, and against curiolitie, that wee seeke to knowe no more. Of these two, the former (I præfume) is well observed, of all which eyther glorie or line in the name of Christians; for it were a shame for them to let their incredulitie to bee checked and condemned by the damned spirites, who (alas) h for that fayth which is hifloricall, doe both beleeue and tremble also. But for the other rule, which giueth the caueat against mans proud ambitious curiosity, God wots many good men, many Christians, yea, the Apostles themselues haue beene taken tardie in listning to this precept, whilst they have runned with hotte soote after needlesse knowledge: wherefore fince Saint Peter in the narrow verge of this tent, was by our Sauiour (as his visitour) founde culpable of this fault, I thought good the last saboth, in the second part of this scripture (which is Christs action, his reproofe of curiolitie) to shew you the

deser-

A lam, 2.

deservednes of this reprehension, from three things coincidet to this infirmity; to wit, her parentage or ofspring', her inhærent qualities, and her entertainment and welcome with the wife. The two first of these by the æternall assistance and your gentle clemencie, I passed ouer the last day: which were the stocke shee came off, and her true deportments; now suffer mee I beseech you, with your accustomed patience, to tender you that debte which then Heft vnpayed, and (that I may recompencemy last dayes tediousnesse with this howres shortnesse) breefly to shew you thus much: that (if holy men and wisemen in all times and ages, haue seuerely taxed this sinne in whomsoeuer) it is no maruaile if hee which was the holyest of holyes and his fathers wisedome, discouering the same weaknesse in his deere Apostle, did labour to remooue it, with this sharpe checke of Quidadte? Peter this question needes not, it bescemes not my Disciple.

It

It is true which the man of GOD knowne by the name of Eloquente, and who had his lippes by a Seraphin, Efay 6.7.

touched with a coale from the Altar,

* Efay 55.

did fay in reference of man to God, that k our wayes by no meanes may be reselbled vnto his, nor are our thoughts to be compared with Gods: but, as the heavens are higher then the earth, fo are his cogitations much more exceeding ours: wherefore if by their præcepts and practize I shall make good, that both men prudent and religious, haue euermore disliked this endlesse curiofitie, and both by their councell and carriage, studied and indevored to draw men from it, it must needes stand agreeable with our Saujours wifedome, (so I great as in babes mouthes

1 Math, 21. 16. it can silence all their learning) to re-

presse the same humour when he finds it in his Apostle, with Quidadre? Ilike

not this vaine knowledge, Peter aske

no fuch questions.

First therfore for the former, which

is the prohibition of wife and good men I remember the vaine and frinolous speculations, which are reported to have beene made by Animaxander the Philosopher about the sunne, howe skilfully by his deepe, but darke studie, he could tell you the quantitie of that substance, how bigge that bodie is, and the distance of his sphere, howe faire it is from the earth: fure a man of high reach, that could comprehend such secrets. For had ye come to him, and asked him this hard question, howe great the bodye of the sinne were (as he thought) or of what largenesse was it: he would not sticke, as though hee had beene in heaven and measured it by inches, or as though hee had taken the just dimension with his line or compasse, to assure m you out of doubt, how chus de that glorious essence is just two and placitis thirtietimes as big as the earths whole Philoso. globe. Or had ye inquired of him, how phorum. lib.z.cap. farre that triumphant a giant keepes 23. his royall Court from this our habitati-" pla

on,

on, why he, as if hee had from this climate to that cælestiall place, paced it as often as he had fingers and toes (if hee cannot tell you how many barly corns would reach vp to heaven yet) can tell you as if he had mette it with a pole or o'plutarch. chayne, that o from this earths face to the lunnes high sphere, is iust and no sophorum more, a million eight hundred and lib.2. ca.31 foure thousand furlongs: certainely an excellent fellow, if hee had lived in his time to have practifed Arethmeticke amongst Salomons buildings, that hee

de pla-

of brasse were in the temples vessels, *1. Reg. 7. P which the wifest men yet could ne-

47. uer number. Such vain and nice fond studies had Animaxander that poore Philosopher, busying his head, & breaking his dry braine, about such fruitlesse and childish questions.

might have told him how many tuns

But (I trust may some say) there are no such amongst vs Christians, 9 who ha-9 pfa.I.I. uing Gods testimonies to meditate in daily need not run aftray to such need-

l'esseruples. Verily it is more intollerable in a Disciple in Christs schoole, the in these heathnish and Pagan students, which had no fuch voyce to listen too: yet God helpe, euen amongst vs there is too much Curiositie, in searching forth that which is no waies profitable. As not to detaine you with too manie examples, I refer you but onley to Melchizedec and Adam, concerning whom, euenamongst diuines, you shall finde some make too vain & giddie inquilitions. For astouching Melchizedec, that Heb.7.1. great king & Priest, the scripture sayth hee I was a zarwe in a untwe, hee had nei- Heb.7-3. ther father nor mother, (to witte in the register, though he had in nature:) yet thoughin the text his parets were not recorded, nowe ye shall have one that withhis skill in genealogies, is able to piont out his father which begat him, t albemus & make him nephew to old Noe & Sem: Patauinus in primuma a far better herauld then euer was the ca lohan-Apostle. And ver for the other, there is nis. one farre passeth him, who though the u earthly

1.cor.15. " earthly Adam, were the first man that

D.Bar.

breathed, yet as a judicial x divine hath lately taxed him (as though Adam had beene but a freshman in the world, and some other man before him had beene a greater Senior) cantell you that hee had one that was his schoole-master: and ifneede be, can name you him, and shew you that the man which taught our great Grandfather at the first his Arts, was called Sombaßar: doubtlesse this Scholler must needes be a great antiquarie, that can report vnto vs of men that lived before old Adam. But a little by their leaves I must bee bolde to tell them, both the Pagan Philosopher, the Patauian Doctour, and our English teacher, the same which a late elegante writer hath advertised them, that y Quastionum vorticibus horrere nos oportet, nec his inuolui : asidere & obambulare earum ripas maximum licet: It is a pretiething for a man to walke and fitte by the Rivers banke, and laugh to fee things wheele about the whirlepits mouth

Lypfius epistolar. cent.1.epist.52. mouth, but it were dangerous for himselfe to fall into it, and by the many turnings thereof, to be drawne downe into the depth: so for by-standers, to see such as these are thus builde Castles in aire, it is sport inough (though it should breede pittie:) but they which haue beene taught and nurtured by the wife, haue learned to hold their hands from fuch childish labors. For to leave these counselles from humanitie, and to listen to the authority of grave divines, there is no fort of them either auncient or moderne, neither the elder nor the later writers, but they have beene verie carefull to warne vs of this vanitie: Pfa. 49. that fince z man being in honour, kept not his understanding, but by this sinne amongst others, made himselfelike the beasts that perish, therfore we should to.2.devia Anime quasi franum imponere, nec ali- tio negliquando permittere vt euagetur, bridle gentiz. our affections from this madding appetite, of running after euerie newe and difficult question, that weeshould rather

ther intreate God in the words of holy.

262.32.9. David, Lord let menot be like to the horse

10. or mule, for they baue no understanding, their mouthes must be curbed, & their vnruly heads held in with bit and bridle, lest they fall vpon vs : but (blessed God) informe me and teach mee in thy way, that is knowledge all sufficient: & lest Ishould erre in it, Lord guide mee with thine eye, leade me on in thy testimonies, but keepe mee from these vanities. These holy meditatios against curious arts, all godly and learned both the fathers and their gleaners will remember to vs. As to anoyde prolixitie, let me name you in the first rancke but Prosper and Saint Augustine, the former of which two hath an excellent prescription, by which every one may manage his aspiring thoughts in his greatest atchieuements and pursuite of wisdome, when he tels vs that Vt que Deus manifesta fecit non sunt necligenda, ita qua occulta esse voluit non sunt scrutanda: as when the Saints on earth shall say vn-

Profper devocatione grati-

of the Lord, e let vs before his pre- Pla.95.2. sence fall downe and worship, and at the Altars foote, let vs kneele downe to God our maker, wee f may not with fler.7.13. them of ludah refraine our feete from Gods courts, nor g contemning the 8 Pla.50. holy lawe cast his words behind vs; so when we do come into the temple, and present our selues before his footestoole, we must not presse vp too high, nor look too sar, we must not so much as peepe into the sanctum sanctorum: as it is a foule negligence not to fearch 110h.5.39. the scriptures which God hath reuealed to vs: so it is proude arrogance to k intrude into the mysteries which *2. Esdras. hee would conceale from vs 1 vnus v- 1 Horarius trique error, as the Poet sayd sed varijs sermonum illudit partibus, both erre in the same li.a.satyr. subject about attayning knowledge, but one beeing too carelesse, that would not knowe inough, the other too too curious, that needes would know too much, both of them equally

* August.

condemned by that father, as well this nice vanitie as that palpable grosse follie. And the same judgement is that famous great doctor of which worthily is intituled Ingeniorum aquila) as mhe hath teltified in an epstile which he writ to Diofeorus, whom when hee founde vainely inquilitiue, about trifling quiddities, which hee had raked vppe out of Tuliy & other Authors, & that he would needes trouble that good father for resolution in them : S. Augustine returnedhim this graue and wife answere, Egote ediscere vellem, vt vel non maniter curiosus esse velis aut salte curiositatem tuam illis nutriendam non imponere, quorum inter curas vel maxima cura est reprimere ac refranare curiosos. I am sory that the pleasing coceit of these mani-knotted questions, hath so far beforted your better judgement, as that you would trouble me with solution of the, which (God wors) have my handes full in looking to my Diocesse: wherefore I would with you either to weine your fludies

fludies from this giddish curiositie, or if thee do bring forth fuch a broode of questions, you would at least bee wiser then to putte them foorth to nurse, to such as lam, which wish them never borne. This sharpe, but safe replie, did that holy man returne, to this vain-glorious affecter of vainer Curiolitie: conforting iust with that which Prosper layd before, that those which have their hearings igravor thus troubled with " the itche, must either haue their " 2. Timi eares stopped from listning, or theyr mouthes lockte for asking such friuo. lous questions. Wherefore were Saint Peter nowe living to reade their volumes, which from his o rockie and vn- Math. 16. mooued foundation have reared their filuer, pgolden, yea, their pearly works, he could not think much that his Lord and Master, (since meanemen, yeahis owne Schollers have found fault with Pr. Cor. 34 this infirmity) should chide him for being curious, with this Quid adte? Peter in time euerie good man which blame this

this, thine owne followers hereafter,

will fay thou diddest not well.

But because the latter dayes are those, 9 in which sinne and iniquitie 9 Math.24 shall most abound: and amongst all sins, 9 9 that men shall not suffer wholesome 992. Tim. 4.3. doctrine, but tickle thus after choyce of curious teachers: it may be thought

Georg. Somus in prafatione tomil.I.

that some amongst our later writers, are grand patrons at least close fauourites of this shallow studie. Indeede r Quum omnes nunc passim scripturiunt, & certatim libros edunt, since euerie one in these daies that can but ioyne his letters must needes bescribling, and his fingers itch till inke have made his penne and paper meete: it is ineuitable (as the same Doctour sayth) but that multi (etiam sub pralo) aut plus sibi arrogent, aut aliter Sentiant, quam aut res ipsa aut pietas patitur, many (yea in print) will discouer themselues to the worlde, and yet either arrogating more then their merite, or else deliuering more then truth and pictie. But amongst our Neotericks,

ricks, because many impute this to one man especially: let me shew you that diuers as forward as hee, but not so learned, may perhaps be affecters of lingularities as he was, yet cannot iustly father their Curiositie on their Master. For as himselfe was not ignorant that I Quadam ex eo sunt mysteriorum genere, i Caluinus quorum plena reuelatio in vltimum diem instit lib.t differtur, because t godlinesse is a my- cap. 14. sterie, " therfore there are somethings "1. Tim.3. which cannot nowe bee learned, x till "ACL.1.7. in an absolute fulnes of heavenly wife- *1. Cor.13 dome, wee come in that Kingdome to see Godface to face : so did hee teach them which needes will builde their whole divinitie (with contempt of Fathers) vpon his sole authority, that y op- y Caluinus portune admonendi sunt in cognitionis stu- instit.li.3. dio quis sit offici sui modus, they must not sect. 1; shoote too short nor gone in this theyr studie. And if they would have a lesson how this scantling may be kept, not for their rouing, but keeping of their length, himselfe can well inough direct

instit.lib.I cap.14. lcct.8.

· Caluious the ifhe will but heare him, 2 that a nimia vel in quarendo curiositate, velin loquendo audacia cauendum est, they must not like fond and but questing puppies, either spend their mouthes too freely, or hang their eares too largely in hunting after nifles. Surely it is well that these misdeeming people, have founde him their censor, but not their Champio. And because the particular examples perhaps may teach his duller scholers, more then all his precepts, I would they could waken their drousie heads, to mark from him but one of his choice instances, as touching Gods holy and most blessed Angelles.

For concerning them, many nimble wits wilknow (more then all the synod of the Prophets and Apostles would euerteach them) in which of the fixe daies of this worlds creation, the coelestiall Angelles had their first beginning:

*Exod.20. a for in them God made heaven, earth, and sea, with all their complements. Doubtlesse saith one, this is my opinion,

God

God made them the first day of all the weeke, when in b the verie beginning . Gen.I.I. hee created heaven with her ornaments, and so not unlikely these blessed Spirits amongst them: for in that full Quire of his cælestiall song-men, cwhe 212.148.

all the creatures are inuited to prayle 1.5. their Creator, before the starres d were dGE.I.I4. sette forth glistering as spangles, which was on the fourth day: or ever the heauens were spred, his e paullions courtaines, which f was the second day: and 'Gé.1.6.8. before the light, this worldes sweete h pfa 148. comfort, was diffused amongst vs, g which was the first day, h the Angelles Scaliger are billed and called in the first place, as de subtilithough they were before the rest, the tste.excereldest singing-men, and had been made before the other creatures. You say ' Ouidius well fayth another, but I thinke not so: I suppose rather God made them in the us & melilast day of the weeke. For nature, which or litem is the i ordinarie power of the æternall merit. Godhead, or rather (as the & Poet could 1 Scaliger fay) very God himselfe, 1 ab ignobiliori- excercit.

bus ad nobilioria progreditur, first produ-

ceth that which is leffe, and afterwards that which is more perfect: as almost hudwinckte you may plainely see it, in both the worlds the leffer and the greater. For if ye viewe the whole frame of this bigger engine, and note howe by degrees at last it was made perfect, you may see in the fine former dayes of this worlds creation, the workes of Gods FGen. 1.2d hands seruiceable for man, were m first versum 25. produced but in the last day, when this admirable Theatre drew neere the finishing then n even the fixt day came man forth, o the abridgement of allefde subulit. sence; which in his body bare the couterfeit of the worlde, and in his soule hadingrauen the Godheads image, a most rare worke of exquisite perfection : but first was the furniture, then man the Lord created. And as in this great world, so with like facilitie you may discerne the same in man, which is the lesser For with much more aduise and consultation, (as though the three

persons

•Gen.1.26

• Scaliger excercit. aso fect.s.

persons of the blessed Trinitie, had aftembled in parliament for mans creation) when he the last, but best of all corporall substances was forthwith to bee framed, P first God did temper him a PGen.2.7. body of the earths small dust (alas) the vilder part, but a stercoris mar supiū, a sat- a Bernar-chell of corruption: but to make him a dus. perfect man of compleate nature, did after r breathe into him a spirit oflife, Gen. 2.7. a most divine and intellectuall essence. Wherefore, if the Angels bemore excellent creatures then man t whom at t pfa. 8.5. the first God placed in seates belowe them, no doubt but if Adam on the sixt day as a more curious worke, was brought into the world after all the creatures else, but that the Angelles more glorious by farre then Adam, were created after him the fixt day also. Veryfinely, but as vainely, both demaunded and disputed, sayth this late divine: the first sayth, they were created the first day, because the Psalmistnamed them first, he might as well L4

haue sayd, the starres were created be-* 1/2.148. fore the heavens, for in the same place they are called before the other: the other fayth they were created the fixt day, after man : because their nature had perfection much more then his, belike not beleeuing Moses, nay not *Ge.1.31. God himselse, x that after man was & 2.2 made (speaking of no worke following, neither Angell nor inferiour) presently Godrested from his blessed labour. But I will tel you (fayth he) rewarding them 7 2. Sam. 1 . both for their scholasticall act, as y Daniel 14.15 did the Amalekite for his vnpleasing newes 2 Contentio ifthe peruicatie magis quam diligentia est. Ineuer knew but diinstit.lib.I ligence deserued a thanke, but I haue cap 14. fect.4. heard withall, that busie would have a band: this is not a divine studie, but a

Thus not our late writers (whome many notwithstanding haue called in question for misprision of this crime) are so farre sound guiltie of this fantasticke Curiosity, but they can afford it

controlement where they spie it in another, much more must the blessed Messiah of the world, countermaund this same sinne in a great Apostle, with Quidadte? sie Peter, leane this vanitie, there is no wise man in any age but

hee will reprodue it.

Thus farre right Honourable and beloued Christians, you have heard the entertainment of this qualitie with the wise, what cautions all learned men, both auncient and later, haue ginen out against this one fruitlesse studie, to wit, because she is but a liberalium studi- , Augustus orum nomine palliata, as Saint Augustine tomo 2. fayth, no true liberall art, but a counter- Epift. 55. feit of such science: or if she haue in her any one poynte of wisedome, it is but b nugatoria sapientia, a kinde of childish Caluinus and trifling toyish knowledge, as that institutib to Neotericke could confesse it : in one 4. word, because she is but e scientia falso ". Tim. 5. dicto, as Saint Paul, from whomethey both borrowed, long since did determineit, an iniurious vsurper of true

lear-

flould admitte her in his serious trauailes, which hee vndertakes for the attaining of immortal wisedom. Now because I seare me I have kept too long time in passing over this strain, I wil run over the next with as quick breefes as I can: that I may shewe you after these precepts, by the presidents of the wise, what welcome Curiositie hath had amongst them, if you observe their affection and disposition to her, eyther when they see it in the lives of others, or else find themselves possessed with it.

Touching the affection of graue and prudent men, when they find this infirmitie in the studie of another, eyther for their approbation or reprehension of it, I remember there are too faults which the Acute Philosopher hath truly discouered amongst divines, & both of them worthy to bee severely taxed. First there is agrest is quadam simplicitas, a sortish simplicity in a sort of sillie students, which when by the weakenesse

Scaliger de subtilitate excercit.

of

of their drie and shallow braines, they cannot find forth the immediate cause of any effect in nature, straight way doe condemn reason & al her true conclusions, as the very plague & bane of Christian religion: and refer the Originall of all fuch motions to God, which indeed is the first and mediate, but not the sole cause of such petty actions: in the mean while, couering either the weaknes of their coceit, or the idlenes of theyr minds, with a holy pretence (as they fay ofreuerent, but indeed) of a ceremonious and too fearefull modestie. These men are too short to reach the height of wisedome, at least they put not their armes forth to the length. But there is another fort which straine themselues too farre, who when one shaltel them, that e Humana sapientia pars est quadam dem excer-aquo animo velle nescire, it is a speciall citatione part of mans true knowledge, if in some 307. sect. things he can bee content to confesse 29. himselfe ignorant, by no meanes will indure such restraint or limitation, but thinke

thinke theyr understandings so sharp & nimble, as that they would scorn there should bee ought so hard or difficult, but by a little musing and discourfing in their thoughts, they can rive it out from the depth of nature: these are jollye fellowes, that nought canscape the. But I would they would demexcer- heare his judgement of their conceit, whose intellectuall eye was as pure and sharpe quick-sighted (if I mistake it not) as euer any of theirs. Horum fequidem ingenia (sayth one) admirari & laudare vt acuta soleo, verum vt nimis acuca fugere.

citations

69. Secti-

one. 4.

Surely I cannot but commend, yea, admire these fine and subtile nimblewitted heades: it is a pretie thing to fee how dest and fleete they be, euermore in motion, of sudden apprehension:but I dare not follow them by imitation: I feare they are too subtile, the threds they spinne are doubtlesseall too fine, their learning is more admirable then appropulable, so exceeding sleighte,

that

that it neuer can be found. This was a plutarely the kindest greeting that Scaliger could de educanvouchsafe her, when hee spied this eu- dis liberis. riositie in the students of his age.

Yea, but & multi aliorum peccata increpantur, ipsi in eadem prolapsi vitia, many can be content to carp at that in others, which not withstanding they can wink at in themselues: therfore that you may fee howe wife and godly men haue not Bernar onely disliked this infirmitie in the lines dus. of others, but also have abandoned and renounced it in themselves, as knowing it (belike) to be but h nugarummatrem, virtutum nouercam, a good nurse for vanity, but a dry nurse for vertue, I referre you to that one example onely of the Church of Ephesus: where whe many Disciples had heard Saint Paules two yeeres Sermons, and seene the wonderous miracles which he strangely wrought, in healing the sicke, and scourging the seauen vilde exorists, they perceiving their vaine and friuolous studies to be dangerously obnoxi-

ous to the sacred Gospell of lesus Christ which that Apostle preached, presently forfooke thote curious Arts, and publikely did burne to many Bookes of that kinde, as afterwards were valued at two thousand marks. A notable example of heavenly wisedome, in disclayming such a studie as was altogether fruitlesse: yet (alas) weeare not so wife as to follow their example. For the Ephelians, which were Græcians, men excellently learned, and which at the first in respect of their knowledge in humanitie, reputed the doctrine of 1. Cor.1. Christianitie, to beebut a simple thing, and indeede meere foolishnesse, klike the great Clarkes which were in the Church at Corinth, could here submit themselves at the hearing of Gods Oracles, to the obedience of Christs Gospel, and the renouncing of their owne studies: but we rude Barbarians, whose knowledge commeth behind theirs in humane literature, but farre exceedeth them in the tydings of faluation, neuer

can be drawn (if once we have devised some conceited quirke, either in the rule of fayth, or the forme of discipline) to abandon and for sake our owne imaginations, and subject our judgements vnto wholesome doctrine, heere is no

remooning of our curious Arts.

They were not ashamed that all the world should know the finall abiuring of their childish studies, for publikely they burnt their bookes of all luch arts, but with vs, me have learned that fond and surly rule, 1 quod semul dixeris qualecumque sit sixum ratumque sit, that Ebutium which thou hast once affirmed, bee it deliberatrue or false, maintaine it to the death: litate lib. and therefore how locuer reason or religion convince them of their errours, they will not slicke to say, I have once taught this for found doctrine, therefore I must not leave it: m though Pro- m plato in tagoras the elder he was, was the wifer Thazereto. also, and Saint n Augustine that good father blusht not in his age, to penne "Augustia retraction of that hee writ in his

youth. Or if their palpable ignorance be enidetly confuted by impregnable arguments, that so they are forced to alter their first opinios, yet they wil not haue their followers suspect them to be changelings, oh no o Saltem coram populo honora me, for Gods sake let not the world knowe, notwithstanding all this, but that I am still as I was a disciplinarian: they will not have men thinke that they are so wise, as to discarde theyr owne quiddities, no not for sound divinitie. In one word, the Ephelians were content to leaue their Bookes, though by good estimation they were thought to bee woorth no lesse then fiftie thousand peeces of silver; questionlesse it was a rich and a goodly Library, yet they burnt them all to make way for the Cospell, that P me might sooner beleeue, and bring forth good workes answerable: but heere a fort of A Jops cocks, wilnot leave their Barley-corne for the ritchest Gemme,

nor can be brought to part with the

leaft

Samity.

7 ACT. 19

least Geneua tricke, though perhaps it bee searce woorth thrife three halfepence, for the greatest cause that may be, I warrant you not for the wealth of the Towre of London. But how locuer some with vs, not of the soudest judgement, are too fondly wedded to theyr curious paradoxes, you lee the lenewe converts by Saint Paul in Afia; how readily they rejected they fruitles cu riolity, they left their fludyes, & burne their helpelelle books. Wherfore if wile men and religious persons have both disliked this sinne in others, and refeces ted it themselves: if Scaliger amongst the latest Philosophers, and the Ephelians amongst the ancientest Christians, have thus abhorred these frivolous inquisitions: well might the sonne of Sirachadmonish the lewes, 9 not to be Eccles.3. 24.290 curious in things that are superfluous. because the medling with such hath beguiled very many: and well might the Apostle give order to reach the Gentiles, that I they should take heede ". Tim. ...

of endlesse and fruitlesse genealogies, of prophane and old wives dotting fa-3. Tim.2. bles a of foolish and unlearned iangling · Ioh.1.38. questions: but most woorthily of all might lefus Christ our Saujour, "the Rabbi of the lewes, and the x light of vs poore Gentiles, reprodue this in his servant amongst other his infirmities. Forthere were more defects in our Apofile, besides that which in this place remaines vpon recorde, as a reuerend father of the Church hath noted * Pe-Augustitrusin mare fide vacillauit, a cruce saluanus de atorem renocauit, sacerdotis sernum vulnegone Christiano rauit, dominii suum abnegauit, religionem denig: simulauit. Peter offeded in respect of his trust in God, y for notwithstading Math. 14. his warrant, one blaft could shake his fayth: he offended in respect of his loue to his Master, z for that beeing carnall, " Math. 16. .75.22. would have kept him from the crosse. . Ioh.18. He sinned in impatience, a when but a IO. word and a blow) he cutte off Malchas eare: hee sinned in negligence, when Mathan being commanded to watch & pray, hec 400

hee slept, and could not wake so much as one howre. . Hee transgressed in vn- . Math. 18. faythfull cowardize, when for feare of a gyrle heabiured his Lord and Mafter: d and he transgressed in deepedissimu- a Gal. 2.13. lation, when being a lew, hee lived as did the Gentiles : so that if before this time our Saujour and redeemer reprooued his infidelinie, with o orbon of Math. 14. little fayth, and his affection too carnall, with Come behind me Saran: if he found a Math. 16. fault with his impatience, 8 bidding him theath his fword, & with his drou- \$ 10h.18.12 finesse h asking him if hee could not Math 26. watch one howre: if after this time his white-linered fearefulnesse was raised. with a looke and turning of Christs! Luk. 18. head, and his dissimulation by & Saint & Gal.2.11. Paul, with an inuective to his face: it is not to be wondred, if this scaped not scot-free, if when reason and religion amongst men in all ages, bee aduerse in curiolitie both by rule and patterne, Christ did challenge his Apostle for that groffe infirmitie, with Quid ad te? Peren amongs

amongst other faults, I must warne thee needes of this, thy ill pleasing curiosity

descrues sharpe reprehension.

Nowe have you heard the latter branch of this last argument, what countenance shee hath with the wife and vertuous, when they meete with herabroade, or in their private studies, how they dislike her in the one, and disclayme her in the other, so that by the fimme of this one reason, your selues may make this sure collection, that if both the counsell and carriage of grave and holy men, have reprooued and rejected this vnprofitable curiofitie: our Saujour being that funne from whom they take their light, must needes controle the same sinne in his decre Apostle.

And here holy and bleffed brethren, having knitte up the third motive of our Saviours reprehension, drawne from this sinnes acceptance even amongst the sonnes of men, to wit, that if they have taken acceptions to it, in

whom-

whomsoener they discryed it, the son of God must needes checke it in so excellent an Apostle: I would gladly cease to trouble you any further at this prefent, lest being altogether in this place feeding of your foules, I should forget you must have time at home to refresh your selves. But because I remember that Nathans 1 erat homo quidam dines, 12.52m.12 there was a certaine ritch man that wronged his poore neighbour by him, will doe little good without mitu = 2.52.12. ipsees, &c. except it be laid close to the party trespassing: suffer mee I beseech you in the meckenesse of your spirits, to minister this purging pill which our Sauiour offered Peter, to this Christian presence and this honorable Citie: and I suppose (if it worke well with you) ye will readily confesse, that there are many causes given on your parts, which might moone the sonne of God, with greater reason to checke you in these dayes for your giddish Curiositie, then in the dayes of his flesh he had to re-

M. 3

Drooue

produc Saint Perer: so that woorthily he might transfer his speech from the Apostle with Quid ad vos? O foolish Citizens, you are in many things too much exceedingly curious, which little doe concerne you, and lesse auayle you.

Saint Peter that great and woorthie Math. 16° antesignanus of the Church, which n in the fayre streamer of his true confession, did beare the glorious name of lefus Christ, the euerlasting sonne of his euer-huing father, though hee were tainted as you have heard with fo many scapes and slidings, yet was hee also wonderfully adorned with many rare and admirable graces, as I gaue you a short note of them in my Sermon the last day: and yet all these could not shield him, but this checke must needs fall on him, our Sauior could not brook his vaine idle Curiolitie. Verily if the sonne of God were on the earth in these dayes, seeing men when hee cryer.6.16. Cth o Quarite viam antiquam, Sirs look which

which is the old way, that is the good way, be fure ye walke in that, yet hunting after nothing but new and strange deuises, he could not possibly keepe silence, but reprodue this itching vanitie, Ho, keepe the beaten way, these are but new-found tracings, these no-

uels are not for you.

And if euer that were true which long since was affirmed in things of ciuill life, that est natura hominum nouitatis auida, all men from their cradles delight in vncouth nouelties, then it is most apparently true for this present age in this kingdome, and especially in this Citie for matters of Religion: where amongst other kindes no doubt of fundry errours, you shall see men by fower meanes bewray their curiofity, by which they are ledde to listen after nouelties. I For either they must every day have new teachers to instruct the, alwayes one man will bee stale, they must have choyse,2 or if the same man stillteach, he must provide them some

M 4

DCW

newe doctrine, ordinarie dishes will cloy their daintie flomacks: 3 or if hee doe deliuer them common lessons, he must not say he hath them by common meanes, the least must be by visions, or by reuelations, they mult be far fetcht, things bred at home are forbid: 4 or if he be no new man, nor bring no strage doctrine, nor receiue it but by common meanes, hee must confirme it by extraordinarie courses, he must be one that is able to doe some myracles, and artheleast to worke great wonders: either the Preacher must be new-come, or his doctrine new found; either the arrayning of his learning must be by remelations, or elfe otherwise the confirming of it by working myracles; or elfe if none of these, but that it be commune fanctorum, according to the accustomed forme of plaine and wholelome doctrine that a man It all viter, his auditory wil not flicke to tell him in these dayes, that they could have fayde as much themselves as this is, and that if PIO: you

you can acquaint them with no other things then there, they had as lieue to heare their owne cow low, as beflow the hearing of fuch another Sermon. But Pas Saint Paul sayd, Oftulti P Gal 3.1. Galata quis vos fascinauit, &c. O foolish Galathians, who hath bewitched your mindes, that yee should not obey the truth of Iesus Christ: so may I well say on this behalfe; O ye fond and foolish giddie-headed Londoners, who hath besotted your soules and understandings, that thus you estrange your selves from sound doctrine and holie exhortations, and are so vainely inamored on euery new-found trifle? I must still speak to you in the Apostles phrase, 9 Quid dicam? alas what shall I say vnto 11. Cor. 11 22. you? shall I prayse you in this? no; God wot) I cannot prayle you; but I loquor 11 Cor.15. an verecundiam vestram, I speake it to your shame, that your hearts should be so itching, and your heades so full of crochets, that nothing now can please you but daintie things and new: had ye lined

liued in Christs time, and beene of such a disposition, he would have beene at you with Quid advos? Why what is the matter sire? will nought but strange things serue you? this curiositie becomes not them that will be my Disciple.

ciples.

Thus much might serue to have spoken in generalitie, but because I am taking my leaue of the second part of my text, which is Christsaction, his reproofe of Curiolitie, let it not offend you if I stand a little longer in buckling on every ioynt of this reprehension, that it may firthe faster to the backes of fuch offenders. And first for the first, which is the busie seeking after newcome teachers. That which Tully fayd long agoe in militarie discipline, that Nontam veterani intuendi sunt quam tyrones milites, flos Italia, & noue legiones Oc. there is not so much respect to bee had of old weather-beaten fouldiours, as ofnew-trayned men, which are the flowre of chiualrie: the same do many

f Cicero in philippicis.oratione 11.

amongst vs holde concerning Preachers, in the Church of Christ militant: that for their owne poore shepheard it makes no matter for him, though he haue from God the charge of all their soules: God helpehim poore man, he is an ouer-worne divine: his learning is now out-dated: but if they should goe to Church, they would wish to heare a yong eloquent scholler, newe come from the Vniuerlitie, one that wil give them the flower and creame of his flowing witte, and that can deliner his mind in such fine polished tearmes, as in admiration will make them hold vp their hands and bleffe them: one that they never heard before, and everye day a new one, or else they care not if they hold the Church a wilde Catte. Indeede such was the affection of the vnthankfull lewes, both to John the Baptist, and to Christ his Master, they were strange Doctors, and therefore had great audience. John was a very rare man, no ordinarie person, if yee looke

looke either into his ministrie or his convertatio. For touching his ministry, his doctrine was not viuall, but God rayled him vp as a Prophet, when t "Gualter. in Marcum there had beene none fine hundred cap.r.hoyeeres before him: and for his facramilia 4. ment that was strange, u for hee vsed "Math. 3.6 Baptisme, and not Circumcision; prophelie had beene intermitted, and Baptisme then first was founded, so that his whole office seemed altogether new: and as for his life or behaviour a-Matti. mongst the people, x Nec edens venit 18.19 nec bibens, he came neither eating nor drinking as others, which because they are sociable, are tearmed gluttons and wine-bibbers: but hee was of an Math 3.4 austere and straight conversation, y his garments plaine and graue, but camels hayre and a leather gyrdle, and his diet course and sparing, nothing but

locusts and wilde honey in the wildernesse. When such a man was heard of as now could prophesie, which for so many yeeres before him no man else had

had done, when there were tydings of one that baptised men in Iorden, and a fame was spred of his strickt and spotlesse life, z Advijendum illum cariofitas = Gualterus O nouarum rerum studium mul os exci- vbisupra. tauit, what for curiolitie, and what for other causes, 2 all Ierusalem and Iewry, 2 Math 3.5 yea, all the regions neere them flockte foorth in heapes to see John Baptist: the people must needes heare and see such a new-come Prophet, exiuit tota Hiero-Solima &c. sayth Saint Mathew, all the Citie ranne foorth into the wildernesse to behold him. And as the lewes dealt with the servant, so did Herodthe Tetrarch with Christ his Master. For first when he heard his Sermons & marchlesse wonders, b hee was exceedingly b Luk. 9.9. desirous to get but one sight of him, thinking it was either Elias which should come againe, or one of the Prophets which was risen from the graue, or else good Iohn, whose head hee had taken from him; but which of all these socuer it was, assuring himselfe such a man

man was worth the seeing: and afterwards when he met with our Saujour · Luk,23,8 at Ierufalem, che was maruailoufly glad that he had gotten a light of him, whom he longed to much to fee. Thus both the governour and the people were mightily carried with an infatiable defire of hearing and beholding fuch persons as were straunge. And as this was true amongst the lewes, so certainely it is too true amongst vs Chrisians, d Chremes Terentianus nouum vic num non vult fodere aut arare, as the old man in the Comedy would not have his new neighbour worke, for feare of hurting him, so are our Citizens wonderfull tender ouer their new found teachers, nothing is too deere for the, though all the rest be hated. Tell them where they may heare an Honourable Bishop preach, a reuerend Prelate, or an auncient grave divine, tush, they

know what these are, temporising for-

malists, a sort of silken Doctours, such

as when a man heares their text, hee

may

Cicero de finib.

may gesse himselfe what will be al their Sermon: but if you can tell them of a trimme yong man, that will not quote the Fathers (and good reason, for his horse neuer eate a bottle of hay in eyther of the Vniuersities): that neuer yet tooke orders, but had his calling approoued by the plaine lay-elders (for he was too irregular to be ordred by a Bishop): that will not confounde the congregation with latine sentences, (for he is not guiltie of the Romane language): that will not flicke to reuile them that are in authoritie, that his sectaries may crie he is persecuted, when hee is infly filenced: if yee can give, them intelligence of such a man, Oh for Gods sake where teacheth hee, to him they will runne for hafte without their dinners, sit waiting by his church till the doore be open, if the place bee full, clyme vp at the windowes, pull downe the glasse to heare him, and fill the Church-yard full, sende him home euerything: one man plate, another hangings,

hangings, this Centlewoman naperie, that goodwife money. Lette him want nothing folong as he is newe, though within two yeres after, they leave him on a lea-land, and neuer heede him.

This is the malady of many Citi-

zens, they have money for newe Tauernes, and eares for new-come Preachers, but none can please them, except the man bee new. Indeede these ·Cicero ad customara you libenter sua recentia poemata Ofratrem legunt, these buzzing piddlers loue to be alwayes doing, notable sturring fellowes, they will not flicke to allow you three fermons in a day (fuch as they

de legib. lib.1.& Plutarchus ın vita Ciceronis.

f Cicero

found Vniuersitie which Archefilms & Carneades had lately founded . was the common disturber of the whole state of Italy: so wee not many yeeres since have pittifully tafted, that thefe vp fart teachers have so shaked this Church and Kingdome, as if the care and wifedome

can)good ordinarie table-talke, but as

Tully layd, f Academia iftec noua rerum

omnium perturbatrix est, that the new-

dome of our gracious Prince (whole life & gouernment the Lord continue as the firmamet) together with the incorrupted integrity of some reuerend Bishops (whom God long maintaine & increase their numbers) had not religioully prevented & withflood them, it had been very dangerous, & almost ineuitable, lest the one (with come down fir Prelate) had beene trampled in the dust, & the other (with are you setled) had beene disionnted with sedition. Wherfore bleffed & beloued Citizens, praise God which hath protected this church & common-wealth, from such vnlearned, yet contentious Spirits: and magnifie him which hath still placed amongst vs some graue & holy churchme, admirable for their knowledge,& inculpable for their lines. As for your new-found doctors, take S. Paules soud counsel, g purchase not after your own lusts and itching appetites, every day such huge heaps of strage & vpstart teachers:for(alas) they wil but turne your

2.Tim.4

N

eares

eares from the voyce of truth, and nuzzle you in their owne deuised fables, our Saujour which warned you of them by Saint Paul before, would tell you of them nowe if hee were amongst you, with Quid ad vos? this curiolitie is not tollerable, that you will listen to no Preachers, but those which still are new. And if I may be so perswafine with you, as by thele exhortations to have drawne you from these teachers, lette me admonish by your patience of that choyce which you make ofdoctrines, and that is, that many of you will needes heare eyther newe things or nothing, no Sermon founds well in your eares, but that which founds too firangely. Indeede h the Athenians amongst the Pagans, made it their whole studie, that they might tell and heare of nought but that was new: and the people of Bethania among the Iewes, flockte in great concourse to the house of Mary, whose brother our Sauiour had then rayled from his graue, but

· A.C. 17.

but it was not for any lone to heare 110h.12.98 Christ lesus preach, but because they longed to fee the man which had been dead: 1 Sperabant enim referente Laza-1 Ludolro, de altera vita aliquid audire, the rea-phus parte son was, because they were in hope 2.cap.25: that Lazarus would report vnto them some strange occurrents, which his wandring loule had feene in a forraine world: to were the Gentiles of newes from other countries, the lewes of strange tydings from another worlde, exceeding greedy: nought but newe impressions might touch their vnderstandings: and so amongst many of both forts fince it is too manifestly true, that in Communia quanquam optima fastidi- "Erasmita in indicidi untur, the most commendable thinges suo de Sooncewaxing common, are but con-necs. temptible. For ifstudents will teach other nations to speake they language, they cannot abide to learne them the same phrases that others doe, but if that n of Platos exas & huw on auto move ye Erasmu

no man is borne for himselfe, but partly for his countrey, and partly for his parents and his friends: another when he commeth to the translation of it, ne similiter dicat manult peius dicere, carethnot how wide hee roaues, so hee shoote not neere to that: and therefore wilrather say, nemo sibi contigit, no man hath his beeing allowed him for himselse: a little stranger, but a great deale worser. And in their native speech, when they have aboundant choyle of fitte and proper words, yet oin maxima suorum verborum copia translatis & alienis magis delectantur verbis quam proprijs & suis, in the greatest store of varietie in their owne, theyr mouthes are for none but spruse out-landish tearms: P such as Cleanthes and Chrysippus did altogether vse, in their curious Booke of paynted Rhetoricke. But whether runne I backe to former ages, to proue this in humanitie? your selues wil conuince this in your learning of divinity. For if you can heare of one within a

church

•Cicero de oratore li.

Cicero de finib.li.

church or chappel, lately built with the ends sciruate north & south (for east & west were too too superstitious) will warne you that such a day he wilteach or speake, (for to say he would preach were a word too triniall) and in his exercise will shew you a cunning modell of perfect discipline, lately with great trauell fetchte from beyonde the seas: by which the meanest in your congregation, shall either beare some office, or at the least haue great authority: Othis is excellent, the gouernement established by our sacred Prince, examined by the Clergie, confirmed by the Nobilitie, and yeelded to by the Commons: in one word, ratified by the powerfull authoritie of that Honourable Court of Parliament, and thus long experimented to haue beene both peace-full and religious: tush, it is but a thred-bare relique of blinde and darkesome Papistrie: the Common Seruice-booke, should bee concerted into quicke and sodaine

N.3

fresh-conceined prayers (not printed in the Booke, but new-hatched in the braines;) and these studied Sermons should bee duely changed into extemporany exercises, in a moment apprehended vpon the first view of the text: he that thus powres foorth his petitions, and deliuereth fuch doctrines as neuer any heard before, nor he himself can well repeate againe, this is an Orator for you to pray with, a worthy teacher for you to learne with, this is a fellow that is for your tooth indeede: you must have nouelties, and nought but new will serue you. And (alas) what are these wonders, or your selues which so admire them? Surely (for the things themselves which so much affect you) as in poyuts of action 9 Cuncta coniur.Ca- plebs nouarum rerum studio coniurat erum incapt a sape probat, the rude and vulgar multitude lendes a readie eare to seditious speeches, and is exceeding proane to mutinous infurrection, though they neither have cause from their

a Salust de tilinæ.

their Prince, nor find safetie for themselues, onely because they loue to see Araunge alterations: so in matters of knowledge, and but bare contemplation, r Raro dicta etiam si pessime frequen- Erasmus tisime tamen applauduntur, these things in indicio which gaine the great applause in po-suo de Se-neca. pular allemblies, are not imbraced for their wel-deserving worthinesse, but onely for their quaynte new-fangled strangenesse; it is their rarenesse, not their goodnesse, that makes you like them. And for your selues, the great masters of these deuises, it is true which Barracus sayd once in the Poet, s Cura viris grauibus rerum solet esse sua- Mantuarum, wife menattend that which con- nusin Bembo. cernes them neerest: but it is as true ecloga-10. which his fellow tolde him in the lame eglogue, that Cura viris leuibus rerum folet essenouarum, they which are denoted so to these new-found pageants, are but vaine giddie headed shittlewitted fellowes, there is no staied wifedome, no found judgement in them.

Therefore I must needes call to you, o cines, cines, good gentle citizens, leave off this running and mad-brainde appetite, of hearing vncouth and vpstart doctrines, if your new-founde platformes bee for the most part corrupter then plaine antiquitie, and your selves for following them be worthily reputed, with grave and wite men to bee but vaine and childish, I must needs say to you as Christ did to S. Peter, Quid bac advos? Why listen you after novelties? Why should nought content you but strange things and out-landish?

Peraduenture you will say you are not culpable in these faults: you neither looke for newe teachers, nor listen for strange doctrines, and therefore you are wronged in hearing these reprehensions. Indeede non est factum is a good plea in law, and perhaps truely pleaded in desence for this, for it may be you offende in the third kinde rather, neither nice for the speaker, nor for that which is spoken, but onely curious

riousin the maner how your doctrine is received, to witte, that it bee not by studie of Arts, nor by liberall education, but by heauenly influence into the which teach you. Surely I remember Dives his supplication which hee made from hell to father Abraham, that the Luk.18. would sende good Lazarus to his Fathers house, to warne his fine brethren lest they came to his torments: such a Preacher might recall them, but none faue one from heauen: neither the law could informe them, nor the holy Prophets reforme them, it must bee a Saint from the cloudes at least, none else could warne them. Doubtlesse this däned man in hell, hath many like him left behind on earth, which thinking that " recentissima quaque correcta sunt . Cicero emendata maxime, all things of the la-acad. quest test are of the best edition, and crying lib. 1. out that piscis nequam est nisirecens, fish . Ludoniis no longer good, then whilst it is ta-cus adagiken new : cannot indure to bee taught orum cuby men, if they will say they were brought

feete of Gamaliell, and so had their learning by studie and instruction: but if

. 2.Cro.12 With him they have been 2 wrapt vp as

2.7. high as the third heavens, and so had all their knowledge by aboundant reuelations. If some can rudely protest that they neuer troubled schoole, nor sawe an Vninersitie, that they were neuer infected with those prophane sciences, which they commonly call the seuen Liberall Arts, nor neuer stammered in these three darklanguages of Hebrew Greeke and Latine, which viually are termed the three great mother tongs, nor neuer yet could write or reade one English line, but that what they haue was taught from God by visions, that he hath sent them Angels to shew them things to come, that hee hath schooled them by straunge dreames, how to reprodue the people, that such a one is Enoch, which should come before doomes day (though thousandes know where he was borne in a poore *forie*

sorie village) : and another is Elias, (though he be a fillie glouer, and for neede is faine to worke foorth to another)if you can heare of such a one thar will bring you these newes from heauen, away with your great Clarkes, your learned students, your great diuines, they have a little skill by the Booke, and who may not haue so: but those which you will heare, must receiue their knowledge like these, by dreames and visions, by Angelles and reuelations, and not by euerie common and viuall manner. Thus your shepheards must 2 Nous pascua . Mantusquerere & amnes, leade you vnto newe purinewalkes and freames which were ne- clogo.10. uer heard of : your Poets must b insigne b Horatins aliquid discere, recens & adhuc indictum carminum lib.3.ode. ore a'io, tel you things which no tongue 25. euer spake of, and your selves must be chifpaniolized, alwaies furring and fin- Coelius ding newe inventions, content with Rhodoginone but them which teach from hea-nus antiq. uen, your doctours learning whome lectionum.

you will follow, must be infused by secret inspiratio. But (one word by your fauour) if that be true which Abraham Luk 16. replied to Dines, d that they which will

not listen to Moses nor the Prophets, will not bee perswaded though one should rife from death: if an Angell from the cloudes, or a faint from heauen should come to teach or moone them: you were best take that counsell from me, which Pifo gaue to Tully,

Cicero de e anoua ad veterem academiam revertite, Knib.lib.5.

hold you to f Scriptum est, and to them sloh.5.39. which can deliuer it, g that is the gol-

den rule which can leade you vppe to heaven : as for your reuelations, waite not for them, nor give no credite to them. Quid hec ad vos? you have

Moses and the Prophets, what gad you after others?

There is but one company behind, whome I would speake with for my farewell: which neither seeke newe teachers, nor gape for newe affertions, nor would aduise their Rabbyes to looke

looke for inspirations, onely they could wish, that the Religion which they preach might bee countenanced with some myracles which these men should practise. Belike the undoubted veritie of the æternal God-head, whose spirit first breathed the holy writ: the facred maiestie of those heavenly oracles, which enery where are full of high authoritie: that most divine and bleffed harmonie, which sweetely soundes in all her holy scribes: that wondrous preservation of her leaves, her lines, her letters, from hatefull tyrants and their fierie wasting flames: and the meeke obedience which through all the world hath beene performed to her royall lawes, is not able to winnemen to beleeue God or true Religion, except he will yeeld so farre to feede their faythlesse fancy, as that at every pinch to gaine their good beleefe, he will worke some myracle in the heavens, the earth, or depth. God forbid, willmen bee so incredulous?

lous? will not the creature rest in the word of his creator? or shall not sinfull wretched miserable man beleeue the onely word of Christ lesus his Redeemer? farre be it from the heart of any Christian, to denie sweete entrance to the message of his Sauiour. But whether shall I turne to exclaime of this foule trespasse, but onely to my Lord which is offended by it? The lewes not admitting Christs heavenly Doctrine, Math 12. importuned him with h volumus a te

38. signum videre, Sir weewould see your Sermons ratified with some rare myracles, and doubting of his office, called for his commission: by what signe canst thou shew vs that thy authoritie reacheth thus farre: and so (God helpe vs) many in this age will aske the poore scorned Leuits, Sir what can yee doe to anouch your deere religion? what can you perform to grace it more then I? can you stay the sunne in his sphare with your prayers, or with your Orisons strike fire from the cloudes? can you

you make a gourd in one day bud and blossome? or cause the greene-leaued fig-tree to wither in a trile? can you fill the vallies with water at a becke? or drie the channels of the red and maine vast sea elee these things & strait I will beleeue you, but without some figne or token, if there bee no wondrous myracle, if wee take not vppon vs that wee can dislodge the diuell (though God knoweth he were coniured to be for vs, or ever he could be conjurd by vs) if wee will not professe that wee can fling forth Spirits as they were but Pigmies, why al our testimonies from the Prophets & Apostles, our observations and relations of the text, single and compared; the citing of the Fathers, the alleadging of the Councelles, and what you will belide, all is but friuolous, our Religion is but bare, and our proofes too slender: all our groundes arestale, if new ewonders do 1 In Aeminot grace vs. Thus our age is like E- lia come-riphila, that will not lend her eyes to a- dia Italica.

ny spectacle, except it be somenew-

1 Terentius in prologo Hecyræ.ob. funambulum.

2.cap.25.

pende Comedy: or rather like the toyish Romanes, whomenor the newest nor the finest Scene could holde, I for running after the fellow on the ropes: the freihest shew with them most haue the most spectators, and the newest proofes with vs must needes have all the auditours. If some vnlearned andacious idiot will but pretend that he can doe maruailes, why that is the man, ye must heare none but him. But whilst you are thus affected, I may fay of your as another fayd of the lewes, m Curiofiphus parte. tas vos trahit plus quam charitas, neque vos amor ducit sed admiratio, as they cameto Christ, so you come to the Church, not of pure charitie, but for curiolitie, not to gaine his loue, but to gape at wonders, as boyes refort to the Marchants open stall, not to see his wares, but to viewe his Monkey, to flare, but not to buye. For shame leave offsuch childish trifling fashions, expect not that which God hath neuer promi-

promised, his word he hath given, but not assured you wonders. I would yee would imitate Elianus the sophister, which because he neuer trauailed beyonde the coast of Italy, neuer went aboorde to fayle, nor neuer faw the feawas in the higher estimation amongst the people: would God ye would keep you within the bounders of the Scripture, and let the holy men inspired give your foules contentment: God would be pleased, and the Saintstriumph in it: for heaven and earth cryeth out of this your fancie, Quid hac ad vos? what looke yee nowe for wonders? the Scriptures are able to make good feruants perfect.

Thus farre (men, brethren, and Fathers) I have præsumed to make this reprehension somewhat acquainted with you, sinding you in condition not much valike Saint Peter, wherein (for that which is past) I beseech you have patience with mee, not for the matter which I have spoken from my consci-

anon-

ence.

ence, but for my tediousnesse, which is much beyonde my custome : and for that which remaineth to make vp my conclusion, let mee adde but this one word by your Christian clemencie, to make you abhorre this new-fangled Curiolitie: that for these new-found teachers, these inspired dreamers, these wonder-workers, they are but such as Tully spake of, touching some in his · Cicero de time: o Superstitiosi vates impudente sque arioli: and of what stampe I pray you? a fort offillie, yet shamelesse wizzards, aut inertes aut insani aut quibus imperat egestas, all of them troubled either with a head witlesse, or a zeale opinious, or a purse penilesse: and therefore Quid ad vos? what should you meddle with them, these are not masters for you.

And as for those which needes will be (not their schollers but their sectaries,) and learne nothing else bur news and nouelties, let Saint Paulthat great 1. Tim. 6. artist shew you their just proportions,

and hee will tell you they P are but ig-

norane

dininatimc.I.

norant people, yet vildely arrogant; and therefore both erronious in their judgement, and corrupt of conversation; an vgly shape, vnfit for Christian people. Wherefore bleffed and beloued Citizens, passing ouer in silence these so important poynts, touching the nature of these Doctours, and their deceived followers: and thus abruptly knitting vp this second part of my text: I humbly befeech you in the bowels of Christ lesus, for the auoyding of offence to our gracious God, and for the aduauncing of your soules to eternall happinesse, abandon and disclayme this fruitlesse Curiositie, whereof this Citie of late hath beene so much detected: as for your new-founde teachers, their strange assertions, their vncouth reuelations, their supposed wonders, Quid hee ad vos? why should these things seduce you? it is inough for you, (would GOD I might attaine it) rightly to know lefus Christ, and him for vs cruci-

crucified. To that sweete Sauiour, with his glorious father and our blessed comforter, three persons and one God, beeall power and maiestie, glorie and dominion ascribed for cuermore, Amen.

The



THE FIFT Sermon.



Hat which bleffed Vriel in learned Esdras, reputed an infirmitie in his high aspiring thoughts, that elevatum cor eius vias Domini coprehenderevo-

luit, a his heart beeing swelled aboue ".Ed.4.2 due compasse, meant to reach the secrets of Gods high wonders, is nowea maladie vniuerfall in the world, which hath seazed too deepely on the sons of Adam. For humana ratio divina facta inuestigare studet, as b one hath wel ob- Laurentiserued, the sore and warrish eye of us villauimans weake understanding though it festos. be clike old Elies sight, exceeding dim, Iohannis. or as the poore mans skill, dwhich "I.Sam.3."

Arist.
Metaph.
Metaph.

knewe not men from trees, in o n word e drawe ta tai vontégious dupara ago to péro exerto péd i péd i pégas, as the bats of night-birdes aspects, do stand disposed to the sunnes most radiant beames, yet will it still bee staring voward to gaze on God his essence, works, or will.

For the first, as touching the essence of the eternall Godhead, though that be true which Saint Paul hath remem-

Rom. bred vs, that 76 200500 78 808 there fare

be apprehended of the deitie, and as

1. Tim. 6. for himselfe, g hee inhabiteth inaccessi-

bilen lucem, an endlesse immortals incomprehensible light, to which no
creature that is corruptible can attain,
yet hath it enermore beene too enidently apparent, how inquisitive mans
nature hath beene to search that secret, not onely amongst the Gentiles,
but with Gods chosen people.

Amongst the Pagans, (those strauneicero de gers from the contenant) what one duinat list thing did h Hiero that infamous tyrant,

morc

more busilie demand or seek to know of Simonides that learned and great Philosopher, then Quid effet Deus, of what kinde of essence that heavenly power might bee, which rules this worlde and vs poore mortall men: though perhaps his care was as small to serue that God, concerning whome he asked the good Philosopher, as Pilates purpose was to defende that truth, of which he questioned his pri- 10h,18.58 soner our Redeemer. Like him I remember a storie of Caius Cotta, in the Romane Orator, to whom when Velleius by the light of nature had graunted there was a God which guided all this engine, it was not sufficient to rest in that good answere, but needes hee must learne of him yet more instructions, kundenam & vbinam, qualesque cum de na tume de na tume corpore tum anima essent, from whence de or.lib.s. and where they were: their shape and true condition. But to let passe these Pagans, wee haue too pregnant examples, in Gods owne house, amongst his decres

15.Augu-

deerest servants. For to beginne with latter dayes, and so go backward: how much was 1 that good Father of the Church Saint Augustine, ouertaken with a fitte of this Curiofitie? when in his Booke which hee compiled of the holy Trinitie, hee attempted to comprile all these deepe darke mysteries, of three persons in the Godhead, yet but one pure essence: of a generation in the sonne, yet coeternall to his Father: of proceeding in the spirite, yet coequalitie to them both : oftwo natures in Christ Iesus, yet but one true person, with other inquisitions of like proportions: howe restlesse was his minde, and how vnquiet all his studies, in seeking and searching foorth the Godheads blessed maiestie, to determine all these questions by some like probabilitie? God wot a taske of difficultie, if not impossible.

And to leade you backward to precedent ages, the scripture hath true testimonies of this infirmitie, which may

hew

shew the contagion of this disease, not onely in the people, but in the Prophet alfo. For if yee looke into the monuments of the sonnes of Iacob, you may remember in the publishing of the royall Lawe, that when God would meete Moles in the mount of Sina, hee om commaunded the multitude frould . Exo. 19. not ascend the hill, but that their lists and bounders should be sette them by his servant. Nay more then so, as hee fayd by his Prophets, not onely a doe " Pa.105. them no harme, but touch not my annoynted, so wonderfull precise was God in this behalfe, that the people were not onely interdicted to goe vp, but further they might not so much . Exo. 19. as touch the mountaine; and (alas) all this was but for feare of one thing, left they P should gaze or stare on him that PExo 19. spake with Moses. So proane is mans frayle and finfull nature, to be prying into Gods eternall essence, that toreftraine their busie and lawlesse Curiositie, he was enforced first to give forth

his prohibition unto Israel, & (if words might not prevaile) to keep them forth with lifts: and if not these neither could

9Exo.19.

be sufficient, 9 to terrifie them with 13. feare and awe of death, that euerie offender in breaking of the boundes, should either bee stoned or striken through with darts. Gods facred wifedome foresaw that appetite of looking into hidden things, and things forbidden, yea euen in Israel, that Kingly priesthood, that chosen generation, the scepter of his inheritance. And no maruell if the multitude were guiltie of this crime, if the common people offeded in this trespasse, for Moses himselfe was not cleere from this infirmitie. For whereas in speciall there are two choyce blessings which God imparteth to wretched finfull man, to hisspirite, and the glorie of his king-

rela. 84.12 Witte, r gratia & gloria, the graces of dome: the first God had bountifully bestowed vppon his faithfull servant,

Exe.33.

for he himselfe could say, inveni sequi-

dem gratiam, Lord I have found fauour and acceptance in thy fight: and this (one would thinke) might well haue satisfied him, for God layth where hee giueth it, t sufficit meagratia, my grace is sufficient for them which may receine it. But were the blessings of his spirit neuer so excellent, neuer somanifold, yet all would not content Mofes, or give him fatisfaction, till hee had exceedingly importuned God with his second earnest boone, " ostende mihi "Exo.33. etiam & gloriam tuam: once, yea, twife Lord I humbly doe befeech thee, as thou hast given mee thy grace, so lette meseethy glorie, as I have tasted thy sweetenesse, let mee behold thy greatnesse, as thou hast visited me with mercie, so shew me now thy maiestie. ostende mihi gloriam tuam, O Lord gine me a fight of thy glorious essence, let me behold the Godheads substance, fuffer me to see thee in thy blessed narure, I have felt thy grace Lord, but let mee find thy glory. Thus lewes, thus Gentiles,

tiles, thus the people, yea, thus Moses haue beene too audacious in inquiring to the Godhead. But what though Hiero and Caius Cotta, though beloued Israeland their great law-giuer, were deprehended in this fault of too much Curiofitie, yet this concernes not Peter, furely he would not fearch into the blessed Deitie.

Indeede for the essence of our glorious God, wee cannot challenge him to have beene looking into that: for as

he had learned from the sonne of A-

mos, that x nomen dei admirabile est non

explicabile, the fearefull name of great

Ichonah, isfar more admirable then ex-

plicable, more fitte formen to wonder

at then ealie to expound: so knew hee

likewise from the royall Prophet, that

refisor. Gods high throne y is about the Che-

rubines, supra omnem frientie plenitudi-

aboue the reach of the greatest

fludents learning: for 2 Deo quamus ni-

bil nobis fit presentus, codem tamen nihil

in comprehensibilius, though nothing in

the

1 Efay 9.5.

the world bee neerer vs then Gods goodnesse, a by which wee line, wee . Ad. 17. moue, and have our being: yet nothing is further from our knowledge then his substance, for what man hath seene God, and yet hath lived after it? The impossibilitie of attayning to that secret wisedome, Peter had questionlesse observed by these source branches, which commonly are distinguished in his vnmeasurable greatnesse: to witte, that if God for his essence be altogether infinite (for b the Lord is great, befa.145. yeathere is no end of his greatnesse) if for2 place he cannot be incircled, (for c heaven and the heaven of heavens is 'Deut. to. notable to containe him): and if for 3 stint of time his beeing bee æternall d Pfa.90.2 . (for he is dab aterno in aternum, before the mountaines were made, God from euerlasting, and world without end, Godstilfor euer and for euer :he must needes, for 4 our understanding be beyond our apprehension. So that for this poynt Saint Peter might well doc

doe as afterwards Saint Paul did in the like meditation, not hope to compalle the full knowledge of the God-head, but rather wonder at it, and in admira-Rom. 11. tion lay co altitudo diviciarum, Oc. O the bottomlesse depth of Gods wisedome and knowledge, how vnfearchable are his judgements, and his wayes past finding out. Indeede past finding out, f though his right hand findeys Pla 139.9 foorth euerie where: for g fie Deus in Bernarrationalibus est creaturis, ut tame abipfis 16.14.3 . non capiatur, though God h look down from heaven and view al the sonnes of men, vet mans vnderstanding is masked with a i vayle, and k he cannot see 12.Cor.3. God: for all the world like Iofeph in Pharaoes Court, who perfectly knewe his brethren which came to buy fome Gen, 24.8 corne, but was not knowne of them,

due.

1 had.13.

These things well learned by Peter a great Apostle, might well restrayne his thoughts from studying, and his tongue from asking concerning the effence

they had forgotten their brother.

essence of the blessed Deity. But for the other two parcelles in the glorious God-head, namely his wodrous works and his hidden secret will, I feare mee if we lift this question of Saint Iohn, hee will beefo farre spotted with curious searching them, as that Christ must . needes spunge him with thereproofe of my text, saying, Quid ad te? these are

not for thy learning.

In my former Sermons (right Honorable, right Worshipfull, and wel-beloued Christians) I have spoken of the two first parts in my texts division: to witte, in the first place of the agent in this Scripture, the visitor which looks into Saint Peters trespasse: of whome (being Christ Iesus our Lord and Sauiour,)I have spoken in the two first Sermons, in this and another presence. In the next place I have intreated of the visitours action, his calling Peter to the Court, or the reproofe of his Curiositie: and this through the assistance of Gods holy spirit, and your accustomed patience.

patience, I have finished in two other Sermons in this Christian auditorie: I proceede now to the third part of this little text, subiectum in quo, the subiect matter in which Saint Peter finned, or rather (if you wil) the articles objected in his Masters visitation, for which by him he is so severely taxed. And these (as I hope your clemencie welremembreth) were three in number: the first his Curiolitie, in respect of God, whilst he would thrust himselfe into the searching of his lecret mysteries, yet passing ouer such knowledge as God hath well permitted: the second, his busie medling, to knowe the affayres of others, yet neglecting the duties which were injoyned himselfe: the third and last, his too carefull labouring in matters of small weight, omitting in the meane season more great important workes. Three shrewd offences, the least of them worthie of an earnest reprehension, from the great Arch-bishoppe, the shepheard of his foule,

soule, as in each of them by order, I will breefely shew you, how they must needes extort from Christ this short taxation of Quidadte? Perer these les-

sons are not for thy studie.

The first Article of our Saujoursreproofe amongst these three, is that part of Curiolitie which commonly is intituled never out aia his bootlesse wastfull labour, in ranfacking the secrets of Gods hidden closer, in prying too narrowly into his privile chamber, in fearching too builty into such darke mysteries, as was his pleasure to conceale from finfull man. In this part commonly the sonnes of Adam doe greenously offend by three fundry wayes: eyther by longing to finde forth Gods bleffed essence, the substance of his nature: or els by intruding the selves into his glorious but yet most wondrous works, or lastly by searching into his hidden abstruse will, which it stands not with his liking to reveale to mortall men. From the first of which crimes, Saint

P

Peter

-411

Peter must needs stand cleere and well acquitted, no exception lyeth against him for inquiring of Gods essence: but for the other branches, the discussing of Gods workes, and the sisting of his will, may it please you but a little to observe with me the drift of Peters question, which drew this answere from his Lord and Master, and you shall see how culpable hee is of both these trespasses: so that in this first Article for both these foule defaults, our Sauiour must needs keepe his corrections with him, saying, Quid ad re? neither of these faults are beseeming my Apostle.

For the former, which is the discussing of Gods wondrous workes, I remember there have beene such in the dayes of old, as have in this sort beene maruailous inquisitive. both concerning this worlds creation, and poore sinfull mans most happie restitution. For touching the first of these, it is a common storie which is reported by m Sozomen and Socrates in their booke,

of

Triparti

of a certaine fellow which on a time came to an old Religious Father, to aske him this one question. Sir you know that the frame of this faire world hath not as yet continued full fixe thouland yeeres; before whole creation(no man will gaine fay it) there pafsed many hundreds thousands million . of yeeres, for there was an eternitie which neuer had beginning now then if this workman hip of the heavens, the earth, and the sea, was perfectly contritted in the stint of fixe thort dayes, I beseech you resolue me by your deep learned studyed skill, what worke God had in hand before he tooke this taske, and how he was employed ere heaven and earth were made a bold prefumptious man, that durst call God to reckoning how hee had bestowed his long fore-passed time.

And as this was for the building of these removueable tents, so did another in the poynt of mans redemption, the meanes to rayle him to eternall

P 2

manli

mansions. For wheras we hold it a part Dan. 12.7 of our Creede, to beleeue that in Antiquus dierum, the ancient of dayes, is he · Esy 11.1 that was o also Flos de Iesa, the beauteous bloffome which sprung from Ieffaes roote, by that maine water-bowe the bleffed virgins wombe: there have not wanted a number in the world, which leaning still on reason, and not rising vnto fayth, haue beene so iniurious to the omnipotencie of our God, asto demand this question, P Qui fiers potuit vt Spiritus sancti virtute, facta vnquam fuit Iesu Christi conceptio, how le-3 Albertus patauinus sus Christ substantiall very ma, should in vigilia. be conceined by the shadowing of nat Domini. Gods Spirit: God help, most impious & irreligious foules, which when GOD was able to make the poore earthes moysture, q (apparent in the third day 9 Gen.1.13 Gen.1.12 of the worlds creation) to bring forth herbes and trees of her owne accord. without the warme funnes breeding Gen.1.14 comfort, which (God wot) fa day after was first brought into his Chamber,

came

came not into the skie till the fourth day of creation, and when his souerain power was able to commaunde, that t Num.17. Aarons rod, aftick pilled, drie & leare, should bring forth buds, blossoms, and Almondes ripe, yet will not receiue good Gabriels true affertion, which he auouched in this selfe-same instance, that " with the king of heaven nothing "Luk.1.37 can bee impossible. But thus you see for both the well knowne worlds, the creation of the greater, and the recreation of the lesser, how sinfull, wretched, and miserable man, audaciously hath examined the works of god the Lord.

And as this was trew for thinges which had beene past, concerning the framing of the world, and Christs true incarnation: lo it is as easily to be conuinced in Peter for things to come, as touching Johns death and dissolution. For when our Saniour had tolde Saint Peter, that as his servitour he must duly follow him, not onely in his steps on earth, but by his crosse to heaven, the

Apolle

Apostle beeing resolued of his owne death and farewell, when hee fawe St. John would needs enquier of his end, soliciting his Master, with Quid autem hic? Good Lord I knowe by thy true prophecie, by what kind of death my felfe must honour thee: mine armes must be pinioned, my handes bee nayled, and my bodie crucified; thus far am I satisfied, I build on thy predictions: yet can I not conteyne, but I must aske thee furder: tell mee sweete lesis what shall become of John, what shall bee the ende of thy beloued Disciple? Numquid vt Enorbet Eliam reservabis, x as one reportes his question. Good Maister resolue mee what is thy purpose, I muste dye for thee, but what must John do? I must be crucified, how shall he be dissolved? what shall hee dye, or else neuer tast of death? ifhe must not dye, but thou wilt saue him from the dinorce of his two natures, that his soule and bodie at noe time shall bee seuered, what wilt thou then

doe?

Laurenzius villauic.in festo. S sohannis.

doe? wilte thou translate him from earth in a moment, as thou diddest y Heb. 11.5. Enoch by thy selfe, z and Elias by thy Angels? or reserve him till the laste daie, to thy second comming, that a in ... Cor.15.
the twinkling of an eye his bodie may be changed? Or if not so, but needes hee must tast of death: informe mee I praie thee what kinde of death it shall be. What, shall he die a naturall death in his bed, and bee gathered to his Fathers in peace b like Abraham? or shall b Ge.15.15. the Tyrantes Sword vntimely haften his death? Ihall he for thy name loose his life, cas hath John baptist lostehis 'Mar.6. head? O euerlastinge Sonne of the euerliuing Father, answeare mee to this question, instruct me so farre that I may know Quid hic, how thou hast decreed in future time, to dispose of this man my fellow John .

Thus as the first man which I spake of in these works of God, would neds finde foorth Quid fecerit Deus the sum of his great works, and the next would

P 4 fearch

fearch Quifuerit, the forme of his proceedings: so will Saint Perer in the storie of my Text, busie his poore soule that he may know before, Quid facier Deus, his workes that are to come, the secret ordinances which no where are decreed but at the coucel table which is in heaven. Wherefore if hee will needes bee boltinge out Gods hidden misteries, and prye into his future determined accidents, it is fit hee should bee sisted for his valawful curiositie & for his Quidhic of S. John, heare Quid ad ter from his Master . Peter my secret ordinance is not for thee to aske of.

And verily the ground work which our Saujour wel might vie, and which Peter in his owne knowledge could not but yeeld vitto, amongest great varietie of others moe, might worthily be settled on these soundations for the checking of Saint Peter in this too bold question: that if this presumtious Curiositie of the Apostles, in studying to find forth Christs stutted purposes, did labour

labour for the attayning of that kind of knowledge, which was in nature impossible, in reason absurd, and 3 for himself vnnecessary, it might well stand with our Sauiors wisedom to bestow, and with his patience to beare the sharpe reproofe of this shorte Text, where Christ calles him backe with Quidad te? Peter soare not too hie, bee not too inquisitive of my fathers counselles, Gods woorkes of woonder are not for thee to fearch.

For the first, the impossibility of this studie in nature, it was perhaps with S. Peter, in this demaunde to his Master, as it was with Esdras in his question to the Angell Vriell, that everye chowre his reynes did pain him, whilft 12.Ef.5.34 he laboured to comprehend the waies of the highest, and wished his mothers wombe had beene his sepulchre, because hee could not sounde the depth of Gods darke indgements. But (alas) if Peter were ficke of his infirmitie, hee Mould have remembred what inft lob bright

once

10b.5.9. once told him, that cas the operations of Gods handes are infinite for theyr number, so are they maruelous and vnsearcheable for their strangenesse: and that of lesus the sonne of sirache, that Eccles. f as they are perfect, admitting neyther 5. Subtraction nor addition, so are they admyrable, their ground cannot bee found: for hee which in that one in-Tob 37.5 stances of the dreadfull thunder, doth maruailous things which man cannot attaine, hathalfo h in other things his pathes in the vast maine sea, so that his foote-fleps cannot be known : but the 12 Eldr. 4. more i men meddle, the more still shall 26. they maruaile, so as when they have Eccles 18. done their best, they k must beginne againe, and when they thinke theyr trauaile at an end, then must they afresh returne vnto theyr worke. And alas) howe should this possibly bee otherwife, if we cast but downe our eyes to things inferiour: for I hardly can wee Wild. 9. 16 discern the things which are on earth, and with great difficultie do we comprehend

prehend that which more neerely is before vs, mas the tearmes and chan- "Wild.7. ges of times, of lealons, the course of 18,19,20; veeres, and scituation of the starres, the nature of living things, and furiousnes of the beafts, the power of windes, diuersitie of plants, and vertue of strange rootes, n how can wee then seeke out wild. .. the things which are in heaven, or lift the councels of the æternall God? If then (good Peter) the glorious woorks of God bee altogether vnsearcheable, and therefore admirable, if his wayes bee in the depth, and his paths bee too too darke, this knowledge must needes be about thy poore horizon, to finde forth with Quid hic what Christ decreed of John, to scanne Gods judgements to bee wrought in future time.

Else let the Angell instruct thee with that excellent Parable, which once he told of the forrest and the sea. On a "Esdr.4. time (fayth hee) in an open plaine, the 13.to 22. trees of the Forrest helde a generall asfemblie, in which warre was conclu-

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ded

ded against the ocean, that they would remooue the boysterous waves of the fea (and to inlarge their owne possessions) would plant themselves in theyr new-dryed channels: the waves on the other side helde a famous Parliament, threatning they would swell vp to the height of the forrest, and bearing downe before them her Okes and Cædars, would conquere for themselues another Kingdome: but both their delignements were eftloone frustrated, for the enkindled fire confumed the Forrest trees, and the sea shore fand kept in the Oceans waves. Now if holy Vriell should make thee vmpier (as once hee did a learned woorthie scribe) betwixt these two assaylants, and their plat-formes layde, which partie wouldest thou iustifie, or who should gettethe day? Perhappes thou wouldstanswere as did that holy man, that both their purpoles were too too vaine: for God ordained the land for erces, and the sea for flouds and waves. Surc-

Surely (bleffed Peter) if thou shouldest frame this auniwere, (as hardly thou shalt finde what better to replie), the Angell would admonish thee as hee did that famous scribe, P that thou haft p2. Efd.4. rightly centured thefe, but canft not indge thy selfe. For as the ground is appoynted for the shading trees, and the sea allotted for the roaring waves, so thou a poore mortall man shouldest a Deut,29, fixe thy thoughts on thinges which God permitteth, but as for the secrets of the King of heaven, they are deepe mysteries, thou must not search them. The Angell if hee had dealt with thee but thus far with this parable, would haue sayd to thee, as in this place doth, Reu.12.7 the captaine of those Pensioners, Quid hic ad re? thou mayst not seeke to know what God will doe hereafter.

He that shoulde thinke his skill so great, as that by the ingenious dexteritie of his vnderstanding, hee could conceaue the depth of all Gods wonders, I wish he would onward be but

lo good, as to answere to a few eque-

stions of farre lesse difficultie, and that he would but resolue me of those few 12.Edr.4. Problems which Esdras once expounded. Let him teach me if he can, how many faddoms it is to the bottome of the deepest gulfe in the sea, or howe many springs of running water flowe in the vaines of our greate grandmother the earth: let him tell me howe many showers of raine are wrapt vp in the clowdes as thinne & aerie ipunges: or if he be so cunning, let him draw me a true mappe of bleffed Paradise, her streames, her trees, her bounders: or if he can attaine to none of these, neyther the draught of Eden, nor the earthes sweet glyding springs, let him neuer hope to know, nor goe about to learne, the glorie that is in heauen, nor what God hath decreed.

It may bee Saint Peter will yeelde in generalitie, that it is not easily for eucric one to search Gods sacred ordynance: but for himselfe an honourable

Peere

Peere of Christes privie counsaile, peraduenture hee may conceiue a better hope, that it may be possible for him to find them . Indeede some aduantage: but nor inough for this. For as it is in the pointe of Gods pure essence, a worke beyond the rearch of shallowe nature, fully to comprehend that spledente glorious substance: so is it semblably in his works of wonder, the wifest man cannot attayne them. For the impossibilitie in finding Gods true essence: it was a worthy and a memorable answeare, which Simonides the Philosopher did once returne to Hiero: of whome when hee had demaunded (as before I have reported) what manner of nature or substance God might be: the wife man required a day of studie, that he might deliberate in a question of such moment: which beeinge graunted and eftsoones past, yet could hee not finde foorth that secret. Wherefore when the tirant inquired ofhim, if by this time he were able to resoluc

resolue his doubt, he replyed, not yet? but craued yet twoo dayes respite. Which also being obtained and soone expired, and hee called on for his answeare: confessed that not yet neither hee was able to attaine it, but still craued more time: foure dayes to studye on it, and from foure to eight, from eight to fixteene, still dubling on his number. Which when Hiero obserued, and that he still protracted, he alked him the reason of somany dilatoryes. Omy Lord (quoth Simonides) quanto diutius cogito, tanti mihi res vide-

Cicero de natura deor.hb.1.

quanto diutius cogito, tantimibires videtur obscurior, the more I search, the surder lam to seeke, the more I strine to find, the more I saint in strining, the longer are my studies the darker is this question, my tranails cannot find what God is in his essence. Thus could not the Philosopher by the sairest light of nature, discrythe substace of the Godhead and his glorie.

Nayfarre his betters were notable to atchieue it, not good Saint Augu-

Stine

fine that grave and holy Father, ashe " that by the mouths of babes & luck- " Math. 13 lings can let foorth his owne honour, did schoole him once by a childs sharp reprehension. For on a time when that great Doctor walking by the Sea, was meditating on the milleries of the bleffed Trinitie, which he meant to digest in a Booke which beares x that title, he found a little boy playing iuft by - August. the shoare: which havinge with the fand made him a pretty ponde, was lading into that with a little spoone, the falt Seas brackish water which flowed and past hard by him . Saint Augustine perceiuing the younglinges sport and pastime, drewe neere and asked him, my pretty Child what doeft thou? Father (fayth hee) I meane with this my spoone, to lade into my pond this great Sea which you see: to which when the Doctour truely had replyed, my boye thou haste undertaken a thinge which may not be: the Sea is deepe, thy pond but straight, thy spoone but small to worke eld.

Christs obecke to S. Perer

work with: Indeed you fay true good Father saide the child, yet is not this a harder taske for mee, then that one worke which you have taken in hand? for in that booke whereon you fludye now, and which you meane to write, you purpose to corrise the Gudheads nature, and to disclose these woonderous misteries, which secretly are shrined in the bleffed deitie. OFather father, the facred Trinitie cannot bee founded: is like this Sea you fee, large, deepe, and bottomleffe: your booke is but like my pond too ftraight to entertaineit, her pages, leaves and lines cannot containe those secrets: and if they could, your brain is but like my fpoone too shallowe and too weake, to fetch from heaven such plentye of that skill! So neither Simonides nor yet Saint Augustine, neuherthe deepe philosopher nor the holy Doctor, with all their faidies were able to attaine, the knowledge of that nature which the Godhead hath. And verily no more possible

blewas it for our Apostle, to discouer the hidden and secret workes of God. y Be it fo, weegraunt him that hee was, Math. 16: well seene in many thinges, which not flesh and bloud but his Masters Father reucyled to him from heaven: yet this would not inable him, nor any thinge else authorize him to search Gods future workes. Surely hee that was the 'Cicero. wisest, (not by Apollos Oracle as 2 once was Socrates, but by the testimony of God himselfe, as was King Salo- 1. Reg 3. mon; a the wifest man that euer was, bMath. 12. is, or shall bee, Christ Iesus b onely exeepted, Gods æternall wisdome) when he had furnaied and viewed the works . Ecclef. 8. of his creatour, c perceived that man coulde not fearch out and finde them: no though hee laboured to seeke and found them longe, yet coulde not hee which was most wise at any time conceiue them. Wherefore if the scripzure by authoritie, the Angell by his parable, and Salomon by experience haue all affured vs, that neuer mortall

42.

man could trace God in his foot-steps, nor by his thoughtes discourse his su-ture judgements: when Christ sawe Saint Perer so busily inquiring what were his secret purposes in thinges to come, and how he had disposed of sohn in his eternal counsailes, it was time to sound a retrait and call him from his studie, with Quid adte? Perer thou striuest to learne that which is no way possible.

And this (beloued & bleffed Christians,) is that first inducemente which might moone our Sauiour, to rebuke his servant for inquiring into his coucels, bicause it was impossible that he should comprehend them: for this demaund beeing answeared would have drawne on surder questions, and so his infinite curiositie coulde never have beene satisfied. The second and the next cause, which might enforce this reprehension, is the absurditie of this sinne in the sight of reason: that it is vusemely even in mans depraced indgement,

judgemente, that Saint Perer shoulde aske of these thinges so farre aboue his reach, and yet (God wots) bee grofly ignorant, in thinges belide, within,3 and much belowe him. For the first it is a worthie taxation of the d Angels to the Scribe, which our Sauior might infly have fastned on the Apostle: that if his owne thinges and fuch as grewe vp by him he could not comprehend, much leffe should he thinke his shalow vessell coulde receive, the wayes and counsailes of his blessed Lord. Now touching those thinges which are inxtanos harde by vs, tis true which the wise man in the Prouerbs told vs, thate . Prouerb as the heavens are vnmeasurably high, and the earth exceeding deepe, so is the Kinges heart past all mens findinge out. And not the Kinges heart onely but so of all mens else, the Prophet Ieremie hath thought longe fince, fthat prauum est cor hominis et inscrutabile; mans heart is so deceitefull that none can sounde the depthe. For cor huma-

num (as one fayth) quamuis exiguum quoddam sit, esurienti miluo, quod vix in prandium suppetat: tot tamen (laberinthi instar) in voluera et sinus habet, quod ab altero nunquam scrutari potest: though mans poore heart beebut a little substance, scarce bigge inough to give the puttocke a good dinner, yet like a laberinth or busic maze, it hath so many windings, and corners and turninges Er. Cor. z. in it, that as (Saint Paul faith) g no man can discrye the thoughtes of anothers soule; saue onely the spirit of that man himselfe. Nave oft times a man per ceines not his owne heartes roauinge motions: but hee shall be enforced to Pal. 19. Pray with Danid, h ab occultis meis mun-12. da me Domine, Lorde there are some things in my foule which my felf haue not discouered, but how secret soeuer they be, I beseech thee pardon them. Now then if Saint Peter could not find his fellowes breffes, like lettice-windowes to peepe into their heartes, nay if his owne thoughts sometime fledde

himselfe:

himselfe: if at the instant when he asks shisquestion, beexcould not tell what Didimus did thinke, (though, at that time hee dyned and Roode close with him:) if he could not reade Nathanaels secret minde a nor tell what lames and John in heart deniled : if their imagina cions which were but like himself, did passe the compasse of his greatest skill, howe farre untitting and absurde was this, that hee which could not apprebend things by him, wold mount vinto this question to farre about him? that he which law nor the thoughts of thele two brethren, which were the founes but of good old Zebedee: would thinke ro search the mynd of him, which was the bieffed forme of God almightie? O Perer Perer, if that lowe Araine bee so about thy reach, the other key must needes be a note too hyer if thou canft not founde this heart (poore man) that fits but by thee, how wilt thou fearch his woorkes (good Perer) which harh madethee? Quid his adre? Perexthou maylt

Ioh.21,2

mayst not doe it.

As for the second concerning things within vs, or of our owne base nature: that which a learned Doctor replyed to the impious questionist, (which demaunded howe it was possible that Christ lesus the Messias, should take our flesh by the shadowing of Gods spirit) may aptly be applyed to the Apostle in this cripture. Confundantur (quoth he) qui sic perquirunt, quomodo de spiritu sancto conceptus fuit lesus : hi enim vel suam quidem natura replicare requeunt. Blush, yea blush for shame ye irreligious fodlings, which needes will lifte our Sauiours sweete conception, and yet cannot describe you one meane generation, that cannot well discourse howe first your selves were framed. Indeede the workemanship of God in forming man, is an exquisite, rare and wonderous peece of worke, and of it inft lob in an excellent, strange, and philosophicall discourse, hath given vs a tafte when in his booke he tels vs, is that

Alhertus Patauiuus in Vigil. natiuit Domini.

1 lob.10.

10.

first wecare powred into our mothers wombes like milke there in thore time turned into crudds like cheefe; afterwards God reares a well shaped frame ofbones, which he soone fastneth with sinnews as with bands: then (as hee thatched it) he couers it with flesh and skinne: and laftly as placing his tenant in this house, hee breathes into vs the spirit of life and grace; Questionlesse a linguler and true discription, of mortall mans first state and generation. But though this be a glimmering of Adams sonnes beginninges, yet can no man perfectly descipher the whole procedings. If they coulde I might woonder what shoulde make the Prophet Dauid.confesse his ignorance in know-1 pfal. 13% ing his owne nature. Thou 1 Lord 5. (faythhe) haftlayd thy hand vponme, and fashioned me behind and before: but such deepe knowledge is too excellent for mee, it is so woonderfull! cannot attaine vnto it. lob knew the mayne, but not David all perticulerse . no

no man can knowe his owne first propagation, the perfect forming of his (piritand fleth. Nay lesse then that, not the vilder parts, the excrementall parcels of mans poore brickle and claieve tabernacle, are fullye knowne to man Mah. to. which beares them. God indeed m Luc. 21 dothnumber the hairs vpon our heds,

18. loas nwithout his providence not one of them can perish : but (alas) what can man doe to these small creatures? sure-

ly o not change one haire to white or

· Math. 1. blacke. If then man knowe not his 36. owne first generation, the meanes of forming his cheefe substantiall partesa what should he search into Gods more woonderous woorkes, and feeke to learne what he will doe hereafter ? Amongest these I may say to Saint Peters for his question of Christes decree for Jobn his good Disciple: as he said vnto them which inquired of Christes conception. Erubesce Petre &c. fie blush Saint Peter, be ashamed to be so curis ous: to looke so farre in Gods secret

councels,

councels, and yet canst not discourse thine owne birth and nativitie. Thou knowest not thy fashioninge in thy. wretched mothers wombe, yet will thou know what God decrees in heauen: thou canst not tell how first thou camest to line, yet will thou learne how John shall come to die thou canst not answeare for thy selfethinges past, yet wilt thou aske of Christ the things to come. O blessed Peter, thou chosen vessell, why wilt thou strine to find Christes future purpose, yet canste not knowe thinges present, which are in thee? leave great Apostle, thou holy shepheatd: Quidhoc adre? this trauell ill befeemes thee : to looke fo farre abone thee, and seeste not thinges at home.

Now for the third & last, for things inscriour to vs, the reproofe which St.

Augustine did giue to some in his dais, may justly make reflection as far backe as Saint Peter. For when he asked on a time the solution of some questions, whose

whose answeares even in nature were

ut : adeò autemincalescant, vt immaturos

fructus maturos reddant : cur calcem ac-

cendat aqua, extinguat oleum, cur ficus

Egiptiaca sicca imum petat, humetaeta

marer, why chaffe or branne in summer

are so cold, as that snow in them may

be preserved from melting: and why

in winter they are found so warme, as

that in them raw fruite may soone bec

ripened: why water makes lime kin-

dle, and oyle should put it out. These

with such like I have propounded, in

which since no man can aunswere or

resolute mee: I would wish that they

which know not these things on earth,

would

aductisement for a farewel to his readers: P Si istorum rationem curiosinequeant reddere, desinant que sunt calestia penitius perserutare. I haue asked sayth that great Doctor a sort of sundry questions, & I would gladly sinde the cause of these essects in reason. Cur ita frigescant palea, vt niuem etiamin astate serue-

P August. de divinat. dei.

would not aske too builty of things in heaven, and fincethey are plunged in poynts of leffer weight, they would not venter on that which is more hard. Indeede it is a good distinction which one hath made as touching questions, 9 that problemata sunt triplicis generis, a Coelius SUAUTA a AUTA & pisoa some problemes Rho. antiand questions are easie for solution, as quar.lectiwhy Godgaue fishes their scales, and onum.lib. foules their feathered mantles: some are of middle fort, as what is the cause of the raine-bow: bur some are difficult impossible to be answered, as why the Adamant draweth yron, and lette but strawes vnto it. The two first knots man happily may loofen, but for the last, there is none that can vntie it: mans reason cannot aunswere, no not these things in nature, much lesse find out the workes of him that guides it. But if Saint Peter shall thinke himselfe more cunning, then all that lived before or then, or nowe, and after him, that though Saint Augustine could to work then

then find no responder, nor that great antiquarie an aunivere to his problemes, yet had they lived in his time. he could have cleered their scruples: well, let it bee fo, and let him then resolue the doubts which were in his 22.Ed.4.5 dayes, lethimas an orderly probationer betake him to his seate, and let Vriet the Angell bee the partie to examine him: he will aske him if hee know in a payre of scales, howe to weigh him a flame of burning fire, or if with a bushell, and with strickle enen, hee can measure him out a blast of whistling winde, or if by his art and al his expert skill, he can recal the dayes and yeeres are past. Now let him answere, and tell ifthis may be, if he can instruct vs how thele things shall bee done : or if hee cannot, but that such simple creatures as ierte, as lime, as straw, can pose him in their natures, alas, why should Saint Peter then gaze on his creator? why will hee learch the fecrets of Gods thoughts, and cannot shew the work,

man

man-ship of his hands? why will hee aske what Christ will do hereaster, yet canot find what he hath done before? why should he inquire his purpose of S. Tohn, & yet be ignorant poore man, of many inferiour things? Nay this is wrong Peter, Quid hoc ad te? this is not fit: if many things hard by thee, within thee, yea, before thee, be yet about thy learning, this question is not for thee: as before thou wast told, this was impossible in nature, so nowe thou seeft how absurd it is in reason.

And thus much beloued in our Sauiour lesus Christ) shal serue to have spoken of our Redeemers second motive,
which might lead him to this reproofe
of S. Peter in my Text: to wir, because
it is absurd in reason, that the Apostle
should inquire into his Masters suture
councels, yet being ignorant in things
of lesser weight. Now by your patiece,
in one word I ad the third & last cause,
which is, that it was not needful in respect of himself, & therfore as a labor of
superstu-

Christs checkeros. Perer

Superfluitie, to be pruned and lopt off by our Saujour with this checke. In which last argument lest our great Apostle should be missed with opinion, that it needes no such imputation, let him but lend his care among the wife, to their affertions, prohibitions, and reprehensions, and hee shall finde that holy and prudent men, have first by theyr anouchers continually maintained, that the inquiring of Gods works which are yet to come, is no wayes necessarie for mortall man; in the next place from hence he shall reade what caueats have beene given foorth by them to prevent this Curiolitie: and lastly, what bitter and sharpe seuere taxations have beene vitered, when they find men with this fault so infecred.

For the first, which is the naked affirmation, it is not likely but Saint Peter had heard that saying of that holy and wise man *lesus* the sonne of Syrache, who hath determined it as a sure vndoubted

doubted truth, f that necessarium non est nobis ea que sunt abscondita videre o- 2.Esd.30 culis, It is not necessary that man should striue to see the workes of God, which hee would still keepe secret. Indeed not necessarie, if wee marke the full sufficiencie of these two books which God hath given vs to studye in, the first, the goodly book of nature, bound vp in three large volumes, the heauens, the earth, the sea: the other, the golden Booke of grace, contayned in tholetwo tongs, the olde and newer Testament: eyther of them able so wholy to possesse vs, as no rime should be left for thele superfluous questions. For of the booke of nature, though it be true in Peter, which infly was observed by cone of late in others, that vt cupiditati sue morem gerant, multiex- Calulais tra mundum egredi affectant, many men instit.lib.t. to satisfie the vnsatiable desire, which cap. 14. their itching soules have for endlesse fect.15 skill and knowledge, will with their questions flye vp beyond the moone:

yet is it to no end God knowes, a needlesse bootlesse labour: quasi in tam amplaceli et terre circumferentia, non satis multa occurrant nobis, que inestimabilifulgore suo, sensus omnes nostros absorbeant: as " though the heavens did not declare the glorie of God, and the firmament shew foorth his mightie handywork : as though those shining planets the glorious Sun and Moone, kepinge x theyr due courses of interchangeable watch & ward : as though those fixed starres y Arcturus and orion, holdinge their woonted stations: and as though the yeare z continuing her old succeeding seasons, might not present to mans weak understanding, great chove of worthy objects, which might detaine him still and well employed, from learthing after Gods fecret woorkes of woonder. Peter this one book might have fet thy thoughts a worke, from listning after Christs future and hid designements. So might

that other booke heblested Booke of

grace

E 262.121 6

7 lob.9.9.

Wild.7. 18.19.

grace, haue fet his mind to taske, that he neede not aske of John. For questionlesse hee had hearde his Maitters . 10h.5.19 earnest charge, a of scrutamini scripturas, search and looke through the Bible: lette that bee as it was b to David, b Plat. 2. your nightes and dayes whole fludie: as it was to Marie c your Vnicum neces- Luk.10. farium, that one thinge which is needfull: hee knewe no doubt as much as James his fellowe, that lex Christis lux Christiani: Speculum humana anima Go the royall lawe is man foules looking glasse: and as much as Ieremie had told him longebelore, thate staruta' Domini 'Ict. 6.18, be viaregia, the statutes of the Lord are the Kinges road way to heaven: And furely if the holy Apostle were enlightened with thus much knowledge, it was not for him to leave searching of the Scriptures; and fall to lift Christs prinie councelles: why should hee omit that one thing which was necessatie, and wast his time in questions not permitted? what should mooue him

to turne from the law, the myrror of his soule, and in the eye of Curiositie, so vainely looke for babyes? why should hee leave Gods writ and beaten way to joy, & stray in such strange by paths as will infnare his feete, why blessed Peter, f numquidin tot annorum millibus satis multa documenta Deus noster non edidit, quorum asidua meditationimens tua incumberet? in these many hundreds thousandes yeeres which past beforethy time, did not our mercifull God record sufficient learning, in which thy longing soule might studye at her pleasure? but yet thou must be asking what he will do heereafter? What, have not all Christs Sermons instructed thee inough, but thou must also know his purpole of Saint Iohn? O bleffed Saint, thou holy man of God, if the worlds beauteous frame, and the Scriptures lacred text, had beene faire Libraries for thee to rest in for euer, and yet thou wilt run forth to fearch Christs privie closet, all wise men will

Calninus
instit lib.i,
cap.14.

lay this was not needefull for thee. Quid boc ad te? Why askest thou of Gods secrets?

And verily, as they amouch this truth in generalitie, so have they alwayes before-hande given out theyr prohibitions, to warne men from these needlesse and lawlesse inquisitions. For it is an excellent rule for vs, which the great Philosopher giues foorth for the intention and remission of our studyes, that we should gilla & Seneca quærere que inuenire possumus, and illa Philos. discere que volumus scire, men should seeke that, which there is hope to find, but neuer striue to learne that which they cannot know: indeede it is but vaine to leape vp to the moone, or swell aboue our compasse, for feare in time to burst. Like his our late divine h Calvinus hathfuch another caution, that h Li- inflit.lib.3 benter ab eius scientia inquisitione absti- cap 21. nendum est, cuius est cum stulta, tum periculosa est & entialis affectatio. Wise men should curb their thoughts from

Audying,

sking of darke and needlesse questions, for this fond learning is perillous, vaine, and fatall. And as these might well bee directions for our learning, so Peter had in his time the like and sounder councelles. The wise man in his booke hath given him such war-

Æcci. 3 23 ning, that i in many of Gods woorkes he should not be too curious ; and hee

that had beene an vniuerfall student,

which are vnder the sunne (if that of

lefus might not bee thought inough)

1 prou. 13. layd, 1 ne erigas oculos tuos ad opes quas 5 habere non potes, neuer looke after

with thine eyes, nor couet with thy heart, that which thou canst not com-

passe.

So both of them had warned him, as one did vs fro Mojes, that he should in humilis & sobriusesse in rebusistis, & adradicem montis stare, vt iussit Moses, that Peter should teach his soule to take a lower flight, that hee should rest

m Zanchius de operib. dei parte. lib. & ca.1.

at the hilles bottome, and fitte at lefus feete, but not clyme vp to the toppe, and search his secret workes, Wibil hoc ad te? Peter this is not needfull.

But now they crie too late, Peter hath doone the deede, the word hath past his lippes, hee hath inquired of John, and fought to know Christs drifts of him hereafter. Then must he needs heare all wife mens reprehensions, for they will impe with Christ as hee speakes in this Scripture, Quid id ad tes this seemed not him to aske. For if I should speake in generall, it is a soueraigne councell which one hath minifired, that " Humana curiositatinisieam . Peter retundendo satisfieri nequit. There is no martyr. wayes of dealing with this friuolous comment. curiositie, but by suppression and put- cap.t. ting her to silence, shee must wyth checke and frownes be stil kept under. And in particular if ye would have me giue you instance, I must intreate you to looke backe to the fellow which o I told you of, that asked an old and holy of Tripartifather

R 4

inftit.lib.r cap.14. lect I.

father, what worke God did before he made the heattens, and that not in fimplicitie, but 9 per ludibrium, as one re-Caluinus lates it to mocke the good and grave religious man. He aunswered him according to his just deferts, with a verie necessarie, though taunting reprehenfion: Sonne, you say God made this world in fixe dayes compaffe, and that ere then many thousand yeeres were paft, in which you would knowe how God did spend his time: your question is flie and fubrile: for which I must tell you, I have of observed that rare hexameron, what God created in those first fixe dayes, to wit, this round globe and those convexed spheres: but ere that time what worke he had in hand Incuer studyed yet, I have not sought my Booke for such a question : yet lest you should go from me without your resolution, this is my judgement, that as in those few dayes God did create the sea for fish, the ayre for foules, the earth for beaftes, and heaven for men and

and Angelles, so questionlesse before thattime hee did ordaine deepe hell for thee and fuch fond curious people. Alight and foolish question, but well and fitly aunswered, to teach presumpruous man not to aske of Gods great wonders. And as this father dealt with that fond gybing scoffer, which asked of things longe past before the worlds creation, so dothour Saujour in this place with Peter, for inquiring things to come of Ihons last dissolution, Tuum non est scire (sayth he) buiusmodi misteria, tua interest tue vocationis sata- Villauic. gere, & illi videre rite qui respondens. Ego in Euang. te ad crucem voco, de alijs etiam, & ip sum st. Iohanvidero. Peter I have given thee a fummons to the croffe, prouide thy felfe for that, as for my resolution in disposing of Saint Iohn, trouble not thy selfe with that, I will take order in it, but search not thou such mysteries, Nihil hoc ad te? Peter this is without the compasse of thy charge. And thus farre (men, brethren and

fathers

fathers, most dearely embraced in the bowels of Christ lesus) I have imparted to your clemecie these three grand realons, which might lead our fauiour to object against Saint Peter, the former braunche of his first fore-named article: to witte his searching and prying into Christs deepe secret councels, whileft hee did delire to knowe of his Lord and Master, what hee had decreed to doe with John heereafter. In which I doubt not but you fully vnderstand, that since this question of our greate Apostles, (labouring for the knowledge of things which were to come) was impossible in nature, abfurd in reason, and vnnecessarie for himselfe! it was fit that our Saujoure shuld reproue him with this Text, saying Quidadte? Peter the least of these must needes disgrace thy Question.

It remaineth now (right bleffed and holy Christians) that I should eyther adde the latter braunch of Christs first objected Article, the examinations

which

which Peter made of our Saujours will, or else cease to hold you longer, and so commit you to god by prayer. The first of which the time will not affoord, the latter my conscience may no whit lesse permit. For give mee leaue (I beseech you in all simplicitie and humilitie) to let you vnderstand, that there is in this Citie a groffe offece amongest you, which Christs reproofe to Peter, constraines meto remember you of. And that is, there are many of you, which not like Saint Peter doe aske Christ the manner of Johns death in this word, but boldly will reason amongest your selves, what shall be the state of your brothers soule in the next world? thus rudely raving into Gods eternall lawe, of mans election or vtter reprobation. But shall I tell you (most dearely beloued Citizens) shall I by your patience, tell you but one thing? O giue me leane, I will speake it shortly. I Deus is est qui nouit qui sint 12. Tim. fui: it is God that knoweth who are

Rom.9.

his chose servants, the hath his privie marke by him fer on their foreheads, for it is hee that will have mercie on whome he will, and thew compassion where his pleasure is: it is he only that knoweth the number of the Saints. And therfore in this respect, if he have Math.7. said u ne indicatis bee not Lords and ludges ouer your brethrens soules, giue not your doomes of their endles liues and deaths: questionlesse he that reprodued Peter for asking of thinges in this life, will not hould you guiltles if you be inquisitive of other mens coditions in the life to come: if you demaund whether they be ordeyned for heaven or hell, whether they shall be elected Saints or reprobates. O bleffed brethren take heed I pray you of this bould inquisitio, search not into Gods euerlasting darke decrees: for in this place you see Christe checks a lesser trespasse. Or if you will not relinquish this foule fault, let me then premonish *Ren.20. you of the apparent danger. There is indeede

indeed a rich white sumptuous throne which shall bee reared againste that dreadfull day, in which all men shall rife, and the records shall be read, that each one may recease according to his deedes. Yeabut for whome thall that faire throne be fet? whose must be that Tribunall? Poore worme tis not for thee: the ludge that must possesse that seat, is Iesus Christ, the ludge of quicke and dead: whole face can make the heavens to vanish, whose foote will make the mountaines quake and tremble: tis not for thee to mount thy selfe into it: earth, dust, and ashes, that judgement seate is not for thee. Or if there bee no remedie, but that needes thou wilt vsurpe it, and steppe into thy Maisters chayre to censure of thy fellowe, to give thy sentence of his life or death, and enquire his state that shall be euerlasting: one day the great King in the supper of the Lambe, will come and spye thy hawtie arrogance, and to thy vtter shame debase thee, laying:

Pluk. 14. fayingy: Sede hic inferius, cedo huic locum:

is no place for thee: I did ordaine it for my sonne Christ Iesus, and not for thee a linfull wretched man: hee must give sentence of theirs and thy life also: and therefore for thee to enquire thy brothers state Quidid ad te? it is not lawfull for thee.

And thus (right Honorable, right worshipfull, and beloued Christians) trusting you will apprehend and laye hould of this aduertisement, for that which Peter heere endures a reprehession: I commit the successe to him that canne blesse where I have watered: reserving the latter braunch of our Sauiours first article, to be objected against Saint Peter his Apostle, for the inquiring after his will (as this was into his workes) to the next holy day Gods

bleffed fabaoth. In the meane feafon let vs befeech him for protection and benediction.

FINIS.



THE SIXT Sermon.

EE which by the tellimonie a cf the great A- 2. Corate
postle b is not αταξίας but b 1. Cor 14
ευταξίας θέος the G O D
33.

and Lord not of confused Babell, but of

order, hath limited in those essences, which are termed intellectuall, degrees of augmentation in theyr skill and vnderstanding, to as though poore and mortall sinfull man, can entertaine the impression of some fewer thinges, yet those dinine and nimble-mooning Spirits, can apprehend much more and greater objects: but God himselfe (that gracious glorious nature) knoweth small and great things, knoweth some

and all that may bee. You may wel descrie this if it please you to observe but that one affertion concerning the day of doome, whose knowledge our Sauiour once said was darke and hidden: so farre withdrawne from all creatures iust prænotio, as first no man can make prognostication of it (there is one de-Math.25. gree,) of that day and howre knoweth no man, sayth Christ Jesus: nay not the Pensioners which attend the Godhead in the presence (there commeth 36. the second step) d not the blessed Angels: no, nor the heyre himselfe, Gods well beloued sonne (there commeth a third and higher reach of knowledge) ne e filius quidam hominis scilicet quatenus is homo fuit, not Christ himselfe as he was the sonne of man. Man may know much, but the Angels more, and GOD knoweth all in all. But though there bee these severall stints of knowledge, that men may not presume to foare as high as Angelles, nor the An-

gelles looke to mount as hie as lesus,

Math.24

Mark.13. 32.

yet such is the pride of mans ambitious nature, that hee will striue to finde as much as both the other: poore Adams sonnes will sweate to learne as f Petulaus or procax est humana inquisi- f petius Martyr.in tio, mans bulie medling in thinges of Gen.cap.1. contemplation, is wondrous forward, exceeding too audacious, when & Albertus gneither S. Mathew the Euangelist, nor Patauiuus Gabriel the holy Angell, are able to tell in Vigil. vs more in Christs most pure concepti- Christi. on, then that it was by the holy Ghosts hpfa, 22.60 sweete operation: yet wretched man, (nay rather hworme the man) will not content himselfe with those sure informations, which are de facto, the substance of the thing, but needes must aske de modo, the manner of this action. Quifieri potuit, howe this thing could be possible. Presumptions, vaine, and fond vnflayed men, which thus will i os sum in calum ponere, stretch theyr wide mouthes as hie as the heaven it i 162. 73.9. selfe, and let at randon their lauish slip-

perie tongues, to raunge the worlde and all the workes of GOD. Surely in this number was good Saint Peter faultie, when hee would fearch Christs future hidde designements concerning John, his death and last departure: the charge which touched himselfe was not sufficient for him, but needes hee must discusse Gods workes which hee concealed, hee must inquire what should bee done hereafter. But if that aduice be good, which erst hath beene deliuered, k that retundenda est curiositas ista, this too free-metteld sturrer must bee restrayned and curbed, our Saujour could not choose but checke it, when if hee found it in the Apostle, as here you see he doth in this Mort Text, with Quid ad te? Peter forsake this question, why askest thou offutures?

Peter martyr. in Gen. cap.1.

> Hitherto right Honourable, right worshipfull, and beloued, you have heard in the visitation which Christ keepes with Saint Peter, the beginning

of the first Article against him read, which was for his sifting in Gods great workes of woonder: I thought the last Sabaoth (if the time had suffered) to haue read it forth, that you might haue knowne the whole, what else it was belonging vnto God, which for this question St. Peter should haue heard. He hath beene chidde for searching of his works, remaines there ought beside? what? is he guiltie further? can there on the part of the almighty eternall God, be some thing else preferd against Saint Peter? is not his first Article yet past and fully ended? Ono (GOD wors) a second braunch ensueth, there is yet more to bee answered to Christ which heere reprodues him. For the Apostle in his question to his Master of Saint Iohn, did not onely inquire into his future works, how it would please him to dispose of that Disciple, but ranfackt further into his secret Will, as though it were disputing with Christ lelus, what was the cause, or what might

might so induce him to enter this rule, or to sette downe such an order, that soln should scape, and hee should die a Martyr. Verily if S. Peter with his Quid autem hic? will call his masser vnto so straight an answere, tis necessarie our Saujour should controle him with this quession of Quid ad te? who made thee an examiner?

I remember (amongst other men) such boide and foolish questions have sometimes beene demaunded concerning Gods inducements, which drew him vnto this to that or other actions: but sure tis strange in this our great Apossie, that hee st ould pose his blessed Lord and Maister, yea, but with one interrogatory of this fort and condition, that he fould aske why doft thou this or that thing For touching others, the examples are too pregnant, of them that have inquired the cause of Gods hidden will, what mooued him thus or to to doe this thing or the other, either in framing the greater ma, this world,

or els in making the lesser world, poore man. If I shuld give you instance in this whole worlds round globe, (GOD helpe vs) neither his first woorke in creating the goodly engine of the heanens and earth, nor yet his daily care in managing and swaying the affaires and actions of vs poore sinful men, can scape the sifting of many wretched creatures: but they wil aske why made hee this or that?thy will demaund how chaunce the world goeth thus. So will earth, dust, and askes axamine their creatour: so wil the clay rise vp against the Potter: thus will the axe exult against the work-man, and thus will the man on earth, pose him that guides the heauens: hee must call God to reckoning for his labours. To beginne wyth the whole world, & with her first creation, it is an easie thing to shewe you mans insolent attempting, by which he blusheth not to aske and seeke of God; why when this Theater at the first by him was created, hee made but one,

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For some are busily enquiring why

but then, but fuch a creature.

God that blessed workeman, when with the least worde issuing from his mouth, he could with ease produce these workes of nature, yet made but one worlde whilest he was creating; belike their restlesse harts (like Alexanders once, whiche wisht for more worlds which his sworde might conquer) think al the riches of this goodly treasurie, which are conteyned in the

heavens circumference, nothing fuffi-

Caluinus institutions.

fect I.

thers as curiously demaund the cause, mour citius Deo in mentem non venerit, calum how terram condere, sed otiosus immensum spaciu pratersuere suit: why whe so many hundred thousand yeres before, hee might from nothing haue brought into existence, all these faire objects which the worlde affoordeth: yet he would suffer so great a time to slippe and make no creature till these latter dayes. But there is a third and

last force which with that a subtile Car- a Inlies dane doe natura inclementiam accusa-Scaliger de re &c. take great exceptions against cercit 127. Gods blessed labours, quod sic non secus, sect.3. that of this forte he framed the world, not rather of another. Vngratious people which do not well consider, that o "Angelus muita sunt, quoru splendori si quid adiux-epistoiar. eris, elumines non illustres, the operati-lib. 9.epit. ons of his hads are of fuch ful perfecti-157. ons, as if a manstrine to mend, he cannot chuse but marre them? For if that definition be true and vncontrowled, P cui nihil adjet nihilue subtrahi, in quo P Iulius denigs essentie nihil mutari potest, id vni- Scaliger lo cum perfectuelt, that that alone is a per-cercit. 49. fect thing and complete, which cannot fect. 1. beare addition nor subtraction, and which admits no manner of alteration: 9 pfa 19.7. doubtlesse as Gods word is 9 pure and true and perfect, r cui nec addi nec adi-Reu 22. mi quicquam potest, that man may neuer adde nor take one tittle from it: so are Gods workes moste rare and passing complete, not feach daies labour good, Gen 7. 4. t but 10.12.

Gen.1.
last valde
bona.
Cicero
de natura
deor.lib.2.

but all most wondrous perfecte in so much that the heathen man could thus farre wisely schoole vs, that u Si quis in hac munai machina corrigere aliquid velit, aut deterius faciet, aut id quod fieri non potuerit, desiderabit, if in this beauteous building any busie bould survayour, will take vppon him to checke the workemans skill, and of a fresh spectator become a sharpe controwler, eyther he shall wish what neuer may be compassed, else his additions shall bee staynes in syndon: well may hee seeke for change, but neuer finde a better. Yet thus concerning this worlde and her creation, menne will demaund of God the cause and reasons, why when he gaue her at the first her being, hee made but one, but then and of this fafhion.

The same or like audacious curiositie, is too apparent in the liues of men, touching the gouernement and swaying of this worlde: when sinfull creatures will enquier of God, why this

man

man thrives and that man cannot profper, why all being made by him are not of like condition? So in particuler for euill thinges, the Disciples of our Sauiour, woulde needes demaund of him their Lordand master, x why hee x Iohn.9.2 which from his mothers wombe was blinde, had fuch a plague inflicted fro the almightie? whether Gods prænoed tion of his future wicked life, or Gods remembraunce of his Parents former sinnes, made him depriue him of this worldes cherefull light. And contrariwise for good thinges the holy man 71er.12.1.3 of God, y presumed to plead the cause with his Creator, why wicked menne shoulde flourishe, and noted sinners prosper: as did the learned Scribe touching Gods bleffed Saints, dispute the matter z whe he asked the cause, what , 2 Estr. 5. might induce the king of heauen and 23.80. earth: when from the bountie of his matchlesse loue, amongest all trees hee had chose himselfe one vine; amongest all regions he had pickt foorth but one plot:

plot: amongest all flowers he liked the pure white lillye, amongest all fowles he had called to him one faire dooue: amongst all cattell he had marked himselfe one sheepe: and amongest all nations selected one poore people: yet he would fuffer the wild bore to spoile that vine, and let the thornes grow vp by his sweete lillye? Why his white doone with beauteous filuer winges, shoulde flye amongest the blacke and hatefull rauens, and his poore innocent and harmelesse bleating sheepe, should foulde amongest the greedie rauening woolnes? in one woorde what might cause the Lord of hosts, to let his neerest and his dearest Saints, suffer suche wrongs of gracelesse wicked people? These both togeather made David althat which he could not reatch: when he would know what moued the God of Abraham, to crowne the wicked with this worldly bliffe, that they were lustie, stronge and still in health, they feared

feared not death, they came in no miffortune, their harts were proude, their eyes did swel with fatnesse, yet he good man whole b hart was neerest to God, b At. 13. had harder happe: he ftill was plagued and scourged, God plyed him with .psa.73.13. corrections and enery morning scooled him: why shoulde the Lord deale thus faith that greate Prophet? why shoulde they thrine when I am thus afflicted? why shoulde the wicked laughe, when my soule thus is humbled? So many men, yea good menne haue sinned in this one trespasse, in asking god the cause of his deportments, why thus or so he guides poore mens conditions: the eternall God (whose name be ever honoured) is thus examined by mortall sinfull men, both for the framing and ruling of this worlde: mans curious nature will needes difcusse the cause, why so god made, why thus he swayeth the creatures.

And as this is euident in the whole frame of this engine: so is it true in

man

man the abridgement of his laboures, the fayrest parcell of his most sumptuous building: cocerning whose nature both for this life and the future, you shall find amongest men many curious inquilitions. For this life, if you marke his externall shape and fashion, there Seneciad are d multi divinorum munerum iniqui estimatores, qui quod corporis magnitudine non aquamus elephantes, velocitate ceruos, leuitate aues, impetu tauros, sapisime conqueruntur: there are divers impudent, iniurious, graceles censors, which will not slicke to call God to a reckoning, why when at first hee shaped man from the earth, he did not equallize his courage with the lyons? why God did make the elephant more stronge then him? why man was not as nimble as the doe, why had he not what all the creatures else haue? to

durst the pitcher challenge his maker

for the fashion, so man dare aske why

he was not made better? And for our

soules those farre diviner creatures,

how

Ebuiumli. .cap.29.

how common is it with some to make that impious question, e cur talem in Hieron. komine Deus non fecerit animam que non de oberipeccare potuit? why in that other troope bus dei. of intellectuall spirits, when some An-parte lib. gels fell from their first blissefull state, yet God kept some still in their glorious nature, he would not doe as much for men on earth: why God woulde not indue some with such graces, as that at first they never could have sinned. Thus for our earthly prisons and our soules captiued in them, man will dispute with god the cause of his creation, why one was mortall the other apt to sinne: why god did not prouide to make the better, why our soules and bodies had not another teper.

And as for our condition and flate in this world, so touching the next life and the worlde to come: many doe not feare to moue the like obiections, concerning gods decree of man for euerlasting: when they will search that

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darke

Cap, 21 . fect r.

Caluirus darke and danngerous depth cur fex insticlib.3 communi hominum et promiscua rarba alios ad salutem Deus, alios ad intertum prodestinarit, why from this intermingled flore ofmen, which live and breath alike the common ayre, some should bee Saints for heaven, some imps and brandes for hell? this man should bee received and marked of god for glory, that man should be rejected; and so reserued for vengeance? why god shold faue one heere, and damne another by him, this man should bee elected, and that man be a reprobate?

And thus for both the worldes the greater and the leffer, mans proud ambitious heart is bolde to fearche the cause, of Gods most hidden and secret abstruse will: why in the former hee made and rules it to, and in the latter (for both partes of our nature, and for our life in this worlde and the next,) why God thus framed vs heere, and disposeth of vs after. So exceedingly audacious is mans aspiring soule, to aske

aske both that, and why God will doe

all things?

But all this beadrowle of offendours in this kinde, as yet presents not Saint Peters name amonge them, these may be juffly attainted of this crime, but the acculation concerns not our Apostle: the hudwinckt Philosophers, and our late fonde questionists, nay Estras the Scribe, Ieremie the prophet and Dauid the King, may well bee taxed for fearchinge of Gods will: but all this touchethnot the patient in my Text, what is this to our Saniours reprehension of Saint Peter? Oyes (beloned) if wee shall but obserue, his question to his Maister with as due circumspection, as lince another man hath done in latter dayes, we shall find him culpable in the same transgression: Perers Quidautem hic, his question of Saint John, sauoreth too much of that same imperfecti-

on. For g Petrus a Christo vocatus vt il-8 Laur Villum sequeretur, quid de Iohanne facturus lauicentius sin vaug St. sit interrogat: quasi rationem postulans Iohannis,

istius

istius discretionis : ac si conditionem illius meliorem iudicans dixiset. Domine Iohannes, quid faciet iste : quare et ego cum illo (siquidem ipse manserit) non manebo? Peter beeing called by our Sauiour to the croffe, yet standinge to question with his Mayster of Saint John, seemeth to exposulate the reason with Christe Ichus, why hee should make such difference betwixt him and his fellow: as if he should say. Master I perceive thou haft prickt me for a Martir: I vnderstand thy meaning, I shall be crucified. Be it so: but tel me I beseech thee O good Lord, why might not this man Saint Iolin supply my place? were it not posfible that hee might serue the turne? Quid autembic? Ipray you and why not hee? But if it bee determined and thou hast past the doome, that hee shall scape & I must bide the torments, then tell mee blessed Lord, resolue mee (O sweete lesus) what is the reason of this thy strange appointment, why doest thou thus distinguish of thy Servants? He

Hee shall line longe why shoulde my death be haftened he must goe loofe, and why should I bee chayned? Saint Iohn shall sleepe in peace, why should I clime the croffe then? hee shall have freendes to close his dying eyes, why shoulde I want such helpers? hee shall hane Disciples to wrap him in faire sindon, why should my sprinkled bloud be my best winding sheete? heeat his death shall have his Freendes to comfort him, and why shall I have none, but luch as will torment me? O sonne of God, thou Saujour of the world, tell meethe reason and let mee knowe the cause of these designements, and of this thy will, why I must be the marrys, and not this man Saint John? Quid autem hie, Lorde why is this thy judgement? Thus our Apossle as forwarde as the beste, will search the inducements of his Maisters will, and search to knowe the cause of his hidde pleasure. Master (faythhee) what shall become of John. Wherefore our Lord and bleffed Saui-OUE amendade

our Christ, as before he had found him inquilitiue in his works, and therefore chid him because hee sought to know what he decreed to do with John hereafter: so finding him heere curious in askinge of his will, what mooued him thus to purpole of them both, he could notrefraine but object the second Article, against the Apostle for his trespasseagainst God: as before he checke him for searching his future woorkes, to heere hee must reprodue him for asking the cause of his will, with Quid ad te? Peter why I will have the sentence fo, why Iohn shall scape and thou must dye, is not for thee to knowe. &c.

And heere, (right worthy and bleffed Christians) you shall easily perceive
the descruednesse of this checke, how
necessarie it was for the visitour of our
soules, to read this latter braunch of his
first Article against the Apostle, for sifting the cause of his Lord and Maisters
will: if it please you to observe with
mee but these three short plaine arguments:

ments: the vnlawfulnesse, the impossibilitie and the danger of this question. For if in the first place: it were vnlawfull for Saint Peter, but to propound or put forth such a doubt or scruple:next, if it were by no meanes to bee hoped, that his demaund should have solution graunted: and lastly if this question bee full of woonderous daunger: I knowe you will all thinke that it was hye time indeede that Christ should controwle him for medling with such knots, hee must needs call to him with Petre Quid ad te? thou mayst not search the causes of my will.

For the first of these, the vnlawfullnesse of this question, that it was not
meete for the Apostle to propound it:
if interrogations of this nature shall appeare in all your judgements, to bee odious even to men, and so much more
vnpleasing vnto God, I presume you
will graunt the validitye of this proofe.

And furely for the reputation which such questions have with men, it is

cap.14.

Lect.

Caluinus true which one fayth, that de h rebusininfit. li. I. cognitis altius inquirere, quam nobis scire permittat Deus, stultum fane O temerarium est: it is a rath and vnaduited attempt, for men to aske that which God will not teach, or strine to know what hee hath not disclosed; and not so onely in termes of generalitie, but also in particular well said the selfe same Authour, inflancing in aquestion about

I Idem lib. the worlds creation, that Is quis cum 1 cap 14. Deo expostulet, cur plenum centuplo superet vacuitas, erit hac pijs omnibus detestabilis perulancia: if any finfull wretch should be so farre presumptuous as to demaund what might perswade the Almightie, to inlarge the regions of the emptieagre, so much beyond the earths incircled globe, all holy men might iufly thinke and fay, fuch infolence were hatefull and to bee abhorred. For whereas Gods bleffed and most sacred holy will, is well distinguished into two parts, that it is eyther voluntas beneplaciti, his hidden secret Will

will, k which God referues in his own kaa.1.64 onely knowledge, or els voluntas signi? his inftreueyled will, I for whose obe- 1Mat 6.10 dience wee dayly praye to God: if no manfully know the whole summe of the latter, for m heere (alas) the best "1. Cor.13 know but in part: howe much abfurd and far vnmeet is that, that men should search the causes of the former, and aske what moones Gods vnreuealed will? If Feter for Gods will disclosed in his Writ, knewe not the summe and substance euen of that, but in na cleere . Mat. 8, 12 poynt doubted, o of the calling of the Gentiles, it was vnmeete hee should presume to aske, what were the causes ofhis secret vnknowne pleasures: this is no other then if one should professe to see a needle, but not the place that it sticks in, that he will spie great wonders, which feeth not common obiects.

And verily if the world conceive to meane opinion, of this inquiring the cause of Gods decrees, and of discus-

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ling

fing the motives of his will, himfelfe canno wayes chule but mightily miflike such proude and bold demaunds, from mortall linfull men. If his most heavenly and fecret hidden pleafure, be like the facrifice amongst the Megalenies, P quoà ram o cultum fuit vi non John curiosos oculas excluderet, sed eriam Gerrantes, so private and remote, that neyther curious nor wandering eye might view it: or like great Plutoes teple amongst the Eleans, 9 Quod nepatens quidem ingredi quenquam fas erat, which though it were open yet might it not bee entered : howe can God like or suffer such demeanure, that me wil prie where he would have thinges lecret, or offerto intrude where he commaunds their absence? Man may pretend the cause of all his searching, to finde the reason of gods deepe defignements is but to increase his knowledge and his skill: yea, but a heathen man can heerein well aduse him that

Mala & impia est contra deos disputandis

de aruspicum responsis.

Rho.anmquar lectionum lib. 15,cap.26.

de natura.

C093-

consuetudo, sineidex animofiat sine ex simultare, it ill beseemes a mortall wretched man, to dispute with GOD the causes of his action, yea, thogh it were in words of course for fathion: GOD cannot brook such farre fought inquilitions. Indeede it I ould teeme hee would not have vs lift the darke inducements of his hidden will, for ftill he cals vs to his bleffed written word, with Search that Booke, t it poynts 110h 5.39. the way to heaven, my will reveyled is Luc. 10. inough for you to learne. If so much of his pleasure as that Booke can impart vs, were not sufficiet to chalk the way tobliffe, (yea, that which nowe is extant and remayneth) why would Gods wisedome at any time have suffered some sparkes of that fayre light to have beene cleane extinguished as Enochs u prophecie of which St. Iude "Iude epift. reporteth, the x auncient Pooks com- veilit. piled by Gud and Nathan, y thenaturall "1.Chr. 29. discourse which Salomon had of plants: 71. King.4. his abstruce Parables, and passing wondrous

drous longes: why did these perish, if the rest were not inough? or why did Christ in his most happie time, through that sweet story of his words & deeds, leaue so much foorth not chronicled nor writ, as if it were penned would fill the world with Bookes? can wee suppose that so much as remaineth is not sufficient to draw a line to heaven? or if the rest had beene so needfull too, our Saujours power would not have kept it safe? O doubtlesse yes, hee hath preserved for man, such plenteous ftore of his reveyled will, as well may guide his soule the way to life. If this therefore bee able to informe vs, a meanes to compasse the euerlasting ioyes, why should mans haughtie thoughts aspire and mount vp further, to fearch that will which god hath not disclosed, to askethe reasons why hee doth this or that thing? Surely, if nothing cankeepe him in his bounds, but that fuch secrecies must be examined by him, as our Sauior refelled the high Priests

Ioh.laft
chap.laft
veric.

Priests subtile question, they a onder Luc. 20.3 num potestas, with undenam baptismus, their demand of Christs commission, with demand of Iohns religion: so will he aunswere such curious inquisitions, with semblable interrogations, with such sike other questions, as heere hee doth with Peter our Apostle, returne his Quidhic with Quid ad te? to let him know this questio was not lawful.

And thus much (beloued in our bleffed Lord and Sauiour) shall serve for
the framing of my first intended argument, to witte, if wise men do hold this
practise odious, if God himself so greatly doe abhorre it, that men should aske
the cause of his deepe councelles, wel
might hee in my Text reprodue this
curious scrupte, as beeing a thing absurd and so vnseemely.

But as it is true of those most heauenly voyces, wherewithin Paracise Saint Paul was made acquainted, not b onely that they might not be disclo-br.Cor.12 sectionen, that would been o wayes

law-

lawfull: but that it was impossible for him to speak & vtter the, it past his skill to tel them: so may we auouch it concerning those hid causes, which moue the Almightie to any of his councelles: not onely that the inquiring of thele is interdicted, as simply vulawfull of which I have breefely tolde you: but that the finding and gaining of such knowledge, is also difficult, nay rather tis impossible, no man can euer reach it. For volumas dei causarum causa est: ibi ergo consistendum, nec extra necultra illam est ratio perquirenda : Gods holye will is the mother cause of causes, beyond whose time there can no search behad: She and the onely is that Herculis columna, that furthest hiest Pillar, in which may worthily be written and ingraue Wihil vlira, past this make no inquiring If the reason of Gods mercy, c be because hee will have mercie, and that which flurres his passions to compassion, beeonely his will to shewe his grace and fauour, it is but vaine to aske

Ro.9.15.

why God resolues so, or what induced him to such great loue and goodnesse: if once wee have found this cause, we must seek for no other: no more shuld Peter heere have asked of Christ the reason why hee should die, and Iohn should scape the torments, it was not in his power to apprehed fuch knowledge, and therefore a second cause to make Christ checke his question: if the solution be not possible, the demaund deserues reproouing. And certainely dr. Tim. 13 is the verie Gospel be d mysterium pieraris, if those blessed newes of euerlasting life, which in the Euangelists are openly proclaimed, bee not withfanding misticall and darke, it must needs be true of Gods more secret will, that' quo erimas scrutati magis, eo magis admirahimur, the more wee search what hee decrees in heaven, the more still shall wee woonder, and bee amazed on earth: such questions breede admiration, but bring vs no solution, Peter Humane curiositatinisi eam retundendo marter. Satisfieri cap. 1.

Satisfieri nequit, it is not apte and cleare perspicuous aunswears, which curious people should looke to have returned them: no rather due supresion : fuch knotts cannot be looled, no answeare can bee given them. For Mat. 18.7 (tell mee I beseech you) is it possible in your judgements, for g holy men in this world to live and not beefcandali-2.Ed.16. zed, or for h vnrepentaunt sinners to scape God in the next world? can i gracelesse vild apostataes repent them Math 19. at their pleasure, korthey which trust in riches attaine the heattenlye king-1 Ad 2.24. dome? coulde ! Iefus Christ bee chayned of death in his grave, or m can his Father once falfifie his word? Ono beloued: to fay the first were error, to hold these last were blasphemie. And yet no more for all his frequent questions, can man find out the cause of gods hid will, what moones him thus or fo, man no wayes can attaine too. Lette me (if it please you) exemply fie this po-

fition, by a question which something

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Heb.6.4.

* Heb.6.

resembles this of Peters.

Our Apostle askes the cause of gods disposinge, of sundrye men to severall kindes of death: to wit why he on the crosse, and Iohn should dye in his bed: like which (for mens conditions in this life) some doe demaund (since all of vs are Gods creatures) why some should flowrish and some should be aflicted: but never yet could they of theyrs, nor hee of his finde the reason. For the example which I told you of Kinge Salomon had observed, n that omnia omni- Eccle,9.7 bus aque eneniunt, all thinges to all men doe betide alike : the same condition sometimes befals the lot, as wel of pure ones as them that are unpure, as well of iuste men as of the wicked traine: as well of him that sacrificeth, as him that shunnes the temple. Surelye this gouernement which Cod holdes in the world, made him to woonder and not without inste cause: but when his admiration was turned to inquisition, and that his heart woulde search the cause

of

of this: at last he was constrained to lit te. 9. him downe, and saye, o not I nor any man can well finde foorth the ground, why God if ould love or hate this man or that. Thus not wife Salomon could found the woonderous depth, of gods great prouidence amongst poore men on earth. No more could Esdras that deepe-learned skilfull Scribe, (though 23. he thought it but a meane question: & not of Gods high secretts, to knowe quor fum in opprobrium datus fuit Ifraell; why Israell became reproachfull to the heathen, and why the Lawe of Moses was contemned? why Gods choyce people were hated of the nations, and like weake Grashoppers were tossed in euerie Kingdome? Curvitaillorum stupor et panor, why all their life was nought but feare and tremblinge, and

92.Efdr.4. mercies?) he could not reach the rea-

* Albertus Patauinus in Euang. fec. Luce cap. 16.

fons of Cods purpose; 9 the Angell told him they were about his compasse: 5

why God held them vnworthye of his

insto hec quidem indicio dei fiunt, jed oc-

culta

the Lord is righteous in all his waies, and holy in al his works, yea, but who lob. 15.8. hath knowne his hidden tecret councelles? you see not Salamon nor Estras could attaine it to know the cause of mens states in their lines: then why should Peter hope to learne or understand, why Christ will thus dispose of his or Iohns departure? Alas this ayme was farre aboue his scantling: the cause of Gods great workes can scarce bee found of men: why wil they then inquire the causes of his will?

That rule is true which warifus.

tle hath, that the interior to bot loans, short herap.

Fix, where long experience is the li. & cap. to
mistresse of the schoole, the school
lers see the worke, but know not how
it is doone: that this or that is so theyr
eyes are true informers, but whence
the effects doe rise, theyr mindes cannot resolve them. Esset the Oratour
ingeniously consesse, howe farre his
learning could serve him in this kind:

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* Cicero de natura deor.lib.1.

he knoweth that x Aristolochia ad morfu serpentis valet, sed our valeat, nescit : that such a roote will purge the stomacke or the braine, that hart-wort is good against the Serpents sting: but why this roote is good for one paine and not another, it was a poynt that past his greatest skill. So sayde another, that there be y isibilitio aggetor some certaine fecret and hidden proper qualities, which are inhærent in the creatures nature: the truth whereof each childe may soone discerne, but whence they come the wifest cannot know, as why the Ostridge can dilgest cold iron, but Lyons cannot. Queltionlesse, if the wifest men could not attaine to know the cause of secrets even amongst the cre-

atures, why they have this or that

strange operation how should the A-

postle to tarre soothe himselfe, as to

suppose he could seeke out and finde

the cause of Gods decrees in heaven

aboue? God wors, this was an open o-

uerweening, hee knoweth not Gods

" Cœlius Rho.antiquar.lectionum.lib.

16,cap.11.

great

great workes, yet would he fearch the causes. But if there be no remedie, but needes hee will discusse, why Christ should thus determine of his death, if he with Estras will vexe himselfe wyth greefe, in striuing to coprise the waies of God in heaven, let him first answere what God demaundes by his Angell, and then expect an auniwere to this question. Can blessed Perer by his greatest skill, a give a true quotient of all 2.Efdr. f. 36.370 things yet to come? or gather vppe the droppes of raine which once are scattered? can hee make fresh the flowres which have bin withered? or fet wide open the secret vaultes of the earth? can he lette loose the windes from out their caues? or drawe a counterfeit of mans thinne ayrie voyce? Can our Apostle performe these straunge great wonders? If not, then lette him fay as did that holy Scribe, b O Lord, good . , Eldr. 5. Lord, who can know all these secrets? none but such people as dwell wyth thee inglorye : but as for mee (poore V 2

simple blinded man, I cannot reede the things whereof thom askeft: and hee shall heare an aunswere straight from heaue, that c if these things on earth do fo much daunt and pose him, Gods ordinanceaboue must needes be past his learning. If the vnreueyled wil of God which hee keepes clote in the clouds, be that high Piller, beyond which wee may not passe : if Salomon and Eldras could not find forth the cause of mens fo turbulent conditions in the worlde: if he himselfe cannot assigne the reason of leffe effects which daily fall in nature, verily, as the wife man fayd to all that thirst for knowledge, dthat there are many things spoken of about mans weake capacitie: so will our Saujour remember to Saint Peter, that the finding of his will passeth his vnderstanding, with Quidadie? good Peter, my Apostle, why I dispose of John and thee in fuch an order, that hee shall stay behinde, and thou must straight come aster mee, is more then thou can't learn,

thy

Eccles.3.

*2.Eld.7.

thy minde cannot conceive it, Quidid adte? and so forth, saythhis Maister, thy soule dooth flye a pitch aboue her Arength.

terin

And thus farre (most dearely beloued Christias) you have received those two mayne arguments, which led our Saujour to this taxing of Saint Peter: one riling from the view of the valawfulnes ofthis questio, e for (if the Scriptures be via fidei, que ad cubiculum neges homilia in perducit in quo sunt omnes scientia & sapiencia thefauri absconditi, that delightfull way of fayth, which can conduct vs to the great Kinges wedding chamber) for men to leave this roade, and runne by other by-paths, must needes be checkteby Christ, as a practize too vnseeming. The other take from a due regard, of that event which issueth of these questions, to wit, that f Quo- Caluinus niam bic ambulandum est, & proficienda instit.lib.3 O crescendum semper, capacia hic non cap.21. sunt corda nostra earum rerum, quas alibi tamen capere valebimus, because man

whish hee lives, must still and still bee learning, and his knowledge must bee maymed till hee see God in his Kingdome, therefore for Peter to thinke he could arraine, even the secrets motiues of Gods most holy will, was but a vaine deluding of himselfe: to that our Saujour to wake him from his dream, might well call to him Heus Petre, Quid adre? Peter, thou hopest for that thou canst not have.

Pap.14. 4.1.

Now after that ye have heard thefe two first graund reasons, that s neque oftit.lib.t. fas est neque expedit, it was neyther lawfull for the Apostle to demaund, nor euer possible that hee should learne or knowe, why Christ determined so of John and him: fuffer me I befeech you. breefely to adde the third and last, and you shall see howe requisite it was for Christ to call in Peters present question, because it was a matter of such danger. It is true that h Qua nobis parefacienda censuit voluntaris sue arcana, ea verbo suo nobis prodidit Deus, & quate-

Idem ibidem lib.3. 22p.21 Lection.f.

mus

nus nostra interesse, nobisque conducere providebat, censuit, God in the secrets of his wisedome; and bountie of his loue, hath in the Scriptures as in a shining mirrour, given vs a light of lo much of his will, as he did see might proue expedient for vs, & this we may be bolde to view and looke on daily: but there are secrecyes in his vnreneyled will, Eccles. which are not fitte for men to fearch and scanne, they cannot doe it withour apparent daunger. And if you aske me what perill may enfue, if wee shall dare to prie into the private moviues, why he doth thus or so as Perer doth of John, why he shall stay behinde him) : I may tell you in one word, that from this curious boldnesse, in this world errours spring, and in the next worlde vengeance: either of them able to moone our bleffed Maister with 20id adre? to warne vs of such daunger.

Of the first, hee admonished vs long fince by Syraches sonne, who wishing vs in many of Gods workes, to keepe a

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modestie, and not too buillie to life or to discusse them, backs his periwalion with this most powerfull reason, * Multos enim supplantautt suspicio illorum, & fenfus corum in vanitate detimuit, for the medling with fuch questions, hath beguiled many people, & in their judgements ingendred enill opinions. And not vnlike when in such inquilitions, the Father of all lyes makes offer of his fernice. For one hath well observed, that which our dayes makes proofe of, that I Quum homines curiosi futurarum rerum sciendarumanxietate tenentur, nihil intentatum relinquint, vi id consequantur, quare ta disbolus facile se videt admittendum, qui tanta alicuius rei cupiditate nos astuaare sentit: ideogue suas artes adhibet ut deludamur, &c. when curious sinfull men will know what shall bee heereafter & search those things which god hath not reveyled, the divell prefents himselfe: and rather then not finde it,

men sometimes aske such questions of

euill

Eccles 3.

Peter martyr. in Gen. cap.13. Verse 19.

euill spirits. So did Kinge saule when going to the feeld, hee firstaskt connfaile by the holy Prieft, whose should the day bee, the Philistines or his but when God made that wicked Prince no answeare, neither by Vrim, by Prophers, nor by dream, forthwith a wiz- " 1. Sam. zard must be sought to tel him, the cuning woman of Endor must disclose the euent: if not the man of God, a witch must shew him futures and if the Lord will not resolue him, the Deuill shal do it for him: seeke mee a woman (layth Saule) that hath a familiar spirit. And fo to this day (God knoweth) there are too many, which not content with that which God hath taught them, must runne to Conjurers, and teeke Magicians out, to knowe what things shall afterwards befall them, what mariage, children, wealth, and kinde of death: vnwise to sue to such a kinde of wifemen, and curft to have hels mouth to bee theyr Oracle: yet hether runnes mans reftleffe curiofitie, which is not **fatisfied** [] , L

18.17.

fatisfied with that which God deline reth. They are hard besteade that for good turnes, crowch to the Diuell as Patrone: but so doe they full oft which aske of thinges to come, and yet his answeares are but lyes and errors, which they receive in these their inquisitions. So that the first harme which comes from these demaunds, is grosse delusions in this world from the Diuell.

And verily if this be the first fruite of these questions, sowle noted errours which Satan still suggesteth, when man will search into Gods secret counsailes: it is not likely but other euils will followe, but God will plague this sinne even in the next worlde also. Name aguit non est ut que abscondita esse Deus noster voluit, impune homo excutiat, et sapientia sublimilitatem (quam aderari non apprehendi voluit) ab ipsa aternitate evoluat. It is not sit that sinners should scape scot-free, which will unfold what God hath closely soulded, and spread absoade what hee hath wrapt together,

which

Ca'uinus

3. Cip 21.

which needes will prye into his bleffed will, which hee would ehaue from all men still concealed. Peter could not be ignorant of this danger: for hee had heard Gods sharp & dreadfull doome, othat if the Leuites offered but to see, when by Arons sonnes the sanctuarie was foulded, nothing but death should expiate that fin: & he had lerned what rigorous execution, God had perfourmed in wrath amongest the Bethshemites, when P for one glaunce into his 61.19.20. holy Arke, aboue fiftiethouland were flaine by him at once: so hot and zelous is Gods inflamed wrath, when men will fift that which he would have hidden, when they will ransacke more then he permitteth.

So that if within a few dayes after this, our Sauiour reprooued the whole fynod of the Apostles, for asking but 9 an voluerit, if it stood with his good pleasure at that time to restore the Act,1.6. kingdome vnto Ifraell, hee must needes heere reprehend Saint Peters daunge-

ronsquestion of cur voluerit, what did periwade or leade him, to make this difference betweene himselfe and his fellow: if the inquiring of his wil were counted so offensive, to aske the cause of his will must needes bee more displeasing, and vrge our Sauiour to returne his answere, not with Non vestra refere, sirs this belongeth not to you, but with Quidtua refere, Peter why askess thou such a question?

And thus (right Honorable and beloued in Christ Iesus) you have heard
what it was which might induce our
Sauiour, to taxe Saint Peter for making
such pursuite, in finding foorth the
cause of his Lord and Masters will to
witte, if in it selfe the question were
value will, if from his Sauiour no aunswere could be gotten, if to the Questionist it might have prooved obnoxious, his maister had just cause to controle him in my text: and when hee
sought to learne and knowe the resought to learne and knowe the re-

should die a martyr, to tell him Nibil ad testhy question is too curious.

And heere the dialles hand would perswade mee to dismisse you, ashauing now read out the latter branch of that first article which Christ dooth here object against Saint Peter for his trespasse towards him: namely as first he described sharpe reprehension, for being curious in his masters future workes, whilft hee would learne what should become of John, so heere howe he is checkte for lifting of his will, whilst hee will knowe why hee, not John should suffer. But because I holde it a great and groffe offence, for mento teach the eare, and not to touch the heart, to inlighten the vnderstanding; and not to moone the affections, I must needes by your patience tell you of one crime, which deferues reproof amongst vs Christians, like this of Peters controlled by our Saujor. It is true which a r good and holy Pather of the Churchfayth, that neminem Deus libe 'Augustia. der Kill

ras

quam damnat nifi aquissima veritate, there was never manyet whome God received to glorie, but his felicitie did spring from his meere mercie: nor he never did condemne a sinners soule, but hee read the sentence out of his righteous Booke: and yet though our condition which shall bee in the next world, bee thus determined by Gods most persect instice, suffice, s

Gregorius cap.27.
in Euaug.
Johannis.

may bee the cause or reason, why God should saue some men, and yet condemne some other, like those which woonder amongst old sessaus children, when samuel came from God to annoynt a King, why hee choose poore Dauid, a little shepheard-boy, and past by Eliab, that goodly man of person: or like good soseph, which when his father sacob, with his weaketrembling

hands

many, which doe not feare to ask what

hands bleffing his hope-full Nephews, preferd young Ephraim before Manafles the elder, askt what he meant to lay his armes to croffe, with his lefte hand on the first-borne, and his right hande on the younger: or like those curious people which fayne wouldefinde the cause, why Christ x amongest the Ger- x Mat. 8.18 gesens would caste Dinels out of strangers, and y yet at his owne Table lette , Luc. 22.2 him enter into Indas. Now whereas Peter would learne of Christ the cause, of lininge or dyinge in this vilde brickle world: so these men will striue that God may shewe a reason, why some shall line or perish in the next. But lette me tell you. O good Christians let mee tell you, if Christe did checke Saint Peters question here, for asking but the cause ofthings which were in this life: furely if you will call GOD to his answeare for the other, whye hee ordaynes our Soules to payne or ioye, hee can not choose but plague such boulde impietie, such curious que-**Nions**

flios may not go long vnpunished. For what is there (I befeech you) in this demand of Saint Peters, which did extort our Sauiours reprehension, but it is as much, nay farre much more in yours, when you will aske the caute of Gods decrees? was his vnlawfull, and did it not beseeme him, vnto his Lorde and master to make so vaine a motion? whyvours is worfe, your question is more vnfining, for z shall man presume to call God to a reckoning, or a the ferwant aske an auditte of his master, why thus or so hee hath bestowed his sub-Stance? beapit amphora & dum rota vervieur, excit vreeus, the potter litting downe to worke, did meane to make a flaggon, but in turning of his wheele, it proced an ill-shaped pitch er: c mall the clay fart vp, and pleade the matter with the work man? what d shall the toole exult against the Carpenter, or the law against him that heates it in the timber? what hall the rodde relift against the striker, or the staffe dispute

with

Rom.9.

* Math. 20

· Horatins

Rom.9.

d Efay 10.

with him that holdes it for to walke with? O no beloued in our Saniour lesus Christe, ethe creature muste not Rom. pleade with him that did create it, nor man aske reasons of Gods eternall coucels. If hee hate f Efin, yea in his mo- Rom. 9. thers wombe, why smay he not with sMat. 20. his own do that which is his pleasure? h Nosin quotidiana bestrarum mactatione h Autor de iniustr effe nolumas, nec sumus: dei tamen vocatione respectunos, non sumus tanti, quanti no- gentium. bis vel minimus culex. wee which for our instenance kill sheepe, and flay the Oxen, yet wil not be thought initirious in this slaughter: and yet (God worts) the best of all mans of spring, is no whit better (if the reference be to God then is to vs the smalest gnatte or flye: if wee kill these and pitto death at pleasure, God which did once conclude all vn- Rom, it dersinne, may well reiect some men for their mildooings.

And if God will take Iacob into fa- Rom. it.
uour, why may he not? when finfull Author de
mortall man, may in I domum fuam reci-vocatione

pere aut excludere quem vult et quia vult, receiue and entertaine vnder his Cottage roofe, or else exclude and shutte sorth of his doores, what man hee will and yet not giue account, but onely this I will because I will. If this bee lawfull for vs poore men on earth, why should it be denyed to God the King of heauen? why will you aske his reasons? this is too much vnseeming.

Or were this question lawfull that you might search the cause, why God electeth one & yet rejects another, yet what a bootlesse worke is this? to toyle your restlesse soules, in seekinge that which you can neuer finde? Coulde Peter learne from Christ, what made him so determine, that Iohn should live to honourable age, and hee must needs bee martyred? No, no: you see he is checkt, but neuer answeared, he could not reach such knowledge. No more shall you when your audacious hearts, haue curiouslye entred the depth of Gods great workes, be cuerable to attayne

eayne fuch skill, as for to finde why hee hath thus decreed m liberatur fane pars . Idem & hominum parte pereunte : sed quareho- bidem. rum misertus sit et non illorum Deus, nul-

la scientia comprehendere potest,

It is true indeede, God chooseth some, and reprobateth others: one in the field shall scape, another must bee damned: one n grinding in the mill shall goe to loyes; another vnto torments: in the selfe-same bed one shall be faued, and the other bee reiected: but why this man goeth to heaven, and that man must to hell, no mortall wight can euer know the reason.

Or say your question were lawfull, yea, and possible that God would lette you aske, and you might knowe the causes, why hee thus ordereth the foules of vs poore wretches, that some are vessels of honour, some of shame: yet remember, I beleech you (eue for his bleffed fake that bought vs with his . Caluinus bloud-shed.) Oremember holy Chri- instit.lib.3. stians, that o Quum in pradest inationem (cap. 15.

Luke.17.

34-35-36

mqus-

inquiritie, divine sapientia adyta penetratis, quo si confidenter & secure prorum
patis, nec quo curiosuatem vestram satietis
assequentia. A laberynthü cuius nullus repertetur exitus, ingrediemini: when you
raue so deepely into these hidden orders which by the Trinitie were all set
downe in heaven, you take indeede a
high aud stately slight, but you shal find
your wings set on but with soft waxe:
you seeke darke secret causes, but the
effects wil be consusion once peeping
into the Arke, will put you in great hazard.

Wherefore right Honourable, right Worthipfull, and beloued in our Sauiour, if this one question, which so may
ny in these dayes, presumptuously dare
aske concerning our creatour, why
when all of vs equally are the workemanship of his handes, yet some are
destinyed for heaven, & some for hell,
doth so much resemble this question
of Saint Peters, when he would knowe
why this should bee Christs pleasure,
that

that hee must to the crosse, yet John shoulde still remaine : and since you haue heard how worthie of reprouing both that of Peters, and this of yours is deemed: as in propounding, beeing questions too vnlawfull, for getting answere past hope of possibilitie: & lastly in consequent, exceeding full of daunger : lette mee in the meekelt manner beleech you holy Christians) to learne that from this Scripture, which once a holy Saxon, writing the life of Iefus Christ our Saujour, sayd Peters master would teach vs in this Text: that is, P vltra ea que illi placent non querere,nec P Ludolplusquam oportet circumscrutari: con- phus devi-tenting our selues with Gods most sa- part, 2. cap. cred will., which hee so louingly hath 73. taught in holy writte, neuer to seeke or striue to knowe his pleasure, which is kept secret in his owne blessed breast: much lesse to aske the cause, or search the reaso, why God determines thus or so of his creatures. Or if you knew not him, or will not need his counfell, then

1 Ecel.3.22 liften to 9 lesis that famous sonne of Sy-

23 rach, and hee will wish you not to seek out hard things, nor sped your thoghts in points too mightie for you: for what neede you search those things which are secret? to sift Gods hidden will, by no meanes can concerne you.

But if you will still vie this Curiositie, and neither precept nor reason can withdraw you, then I must tell you (euen for mine own discharge) that God will one day obiest this sinne against you, as heere Christ lesus reprodues it in Saint Peter, with Quidad te? Peter, why askest thou such things? why ma-

kest thou such a question?

It remaineth after this second branch of our Sauiours sormer article, imputed to the Apostle in this present visitation, I should proceede in order to that which solloweth, the seconde maine part of the subject of his sinne, which is his accessorial his busic medling in other mens affaires: for his question is of lohn, and nothing of himselfe. But lest

left I holde you ouer-long, in reading too much at once, I thinke it expedient in regard the time is past, before I rehearfe the second Article of Christ Icfus, (the cheefe shepheard of the flock) against Saint Peters question, to pronounce from the great Law-giuer, vpon your bleffed foules, that heavenly benediction which hee enjoyned by 'Numb. .. Moses, r when hee commaunded vs to Cay to you his people:

The Lord Godblesse you, and Abrahams God defend you: the Lord make his face to shine amongst you, and be mercifull to you al: the Lordlift his comforsable countenance upon you, and zine you all his enerlasting peace. Amen.

(···)

FINIS.

